Aim Compilation

"Aim", as Mr. Nyland talked about on many occasions, applies to all levels of spiritual development as we know it through Work. Having an aim can, and should, be part of our Work in everything we do in our everyday lives, right up to an having an Aim to create a Soul, and is useful in every step in between.

Excerpts in this compilation are separated into three sections, each progressively building on more information that can help understand the next section. These are only guidelines for an order to follow, with short headings to show examples of excerpts within that section.

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Section Two – Aim to create "I", Aim of life, Acceptance of Self as I am, Aim of questioning and understanding life, etc.

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Section 1

M1429 – Aim of Life

I set my aims quite high. I expect a great deal from everybody and I think it is necessary. It is always easier to lower it a little bit but very difficult to make it a little higher. When you aim with a rifle, it's always above where you want to hit because there's a law of gravity. And it affects you in your ordinary life also. Whenever anything gets transported over a certain distance it always loses in the force with which originally it was propelled. And that, I say, is a result of the conditions of Earth. And that is exactly what we have to go against.

When I talk about a variety of different things, there is always the aim that you could use it, and there is something in you that is reminded of your holy purpose. The aim of your Life, it is always twofold: that what you have to do in ordinary life, and that what is really your ordinary life for, and the possibility of growing. So, when you start, and when you consider what you have to do, always consider someone else, maybe sometimes first, in order to make up for the times that you were over-selfish. But in any event, you come to a conclusion that all men are equal and that you are one of them. And that someone like your brother and sister have as much right as you have. The sun takes care of everybody. But in order to come to that realization, you have to emphasize more certain things that have to be in accordance with the law. And when, you once know the law and the origin, then yon can be free from it, provided there is something in you that is more than the law. This is the building of an "I" which you need as a guidance.

All opportunities can be used. Everything that happens in ordinary life can be used for your further growth. Sometimes you don't see it. Sometimes you think it is silly. We go through periods of a little hysteria and it still can be used. And it still gives you a chance at certain times to try to understand why these things do happen, like conditions of the Earth, every once in a while, may remind you. But unless it is linked up with the possibility of Work, you will always forget, and you just meet it in an ordinary sense, as if it has no more value than just belonging to something else. And it is meant for you, for all of us. And it is right, whenever it is needed, that people have to Wake up. Anything will do, provided they will Wake up in the end. And if it is used for that purpose, then you will be grateful.

M1187 – Aim to Create "I"

Now how does one look at "I"? Because you see, this is the problem. What is this? I say I want to become objective. Again, what do I mean? I have no means as yet of defining it. And "I", as if outside, we talk about that. We know it isn't outside. It is something that must take place in me, within me, particularly when it has to begin as a mental function; a mind, a part of the mind, functioning. That is, like a mental process. But I also know that it cannot be a thought process. I know that something of a different kind has to become a mental process in me, which then I hope will continue and develop.

This mental process starts at Do of Intellectual Body when in this Do an overtone is struck not belonging to the tone of Do as struck by my ordinary intellect. The overtone is at that time the aspiration towards the possibility, hoping that that what is still the tone can remain in existence by means of overtones when the original tone has been deadened. You can say it is like an aspiration towards something, as a purpose, an aim, outside of myself, and that with that in one's heart there is also this emotional condition of wishing, hoping and of course believing that something can happen to one, and that there has to be the desire that something ought to happen, and the belief that it can happen to you. And that you know that if one wants to Work, that there has to be that kind of a result.

With your mind, you consider it. All kinds of mental processes go on in your mind, as it is. This you know. Sometimes this is translated into activity of the body; you are doing something because you think about it. You recall things, your memory, you make words, you formulate. Sometimes you weigh them. You want to find the right word. Maybe sometimes you write poetry. You want a happy combination of words. You want something that has content. You want to write you want to write, you want to write in between the lines. You want to formulate in such a way that you convey a message. All of that is a mental process. You have aspiration in your mind. You try to visualize what might be. You see what will come. You anticipate. You hope. You build for the future. You want to make out of your mind something that can understand instead of just having knowledge.

Whenever it goes on, whatever goes on in the mind, it is churning around many times because it has no particular rhyme or reason unless you can direct it, and many times you cannot direct it, because it comes in on you through your sense organs. Every second you receive impressions. The sense

organs are there for the communication to you; to get from the outside world something that you can use. You call it development of the mind: to store away data, which you see, which you hear, which you touch, which you smell. All the different sense organs of yourself — five of them. They are there, they function for you. They really make you what we call a man because they help you to think, and at least you will be able at times to make a decision, to do certain things in accordance with whatever your purpose may be, of life, and sometimes the purpose regarding that what you believe in as a possible evolution of yourself.

All of this takes place in the mind and we think, we weigh, we consider, we meditate. We let mind take place. We allow many thoughts simply, haphazardly, sometimes intentionally trying, sometimes only associating, sometimes speculating, sometimes rationalizing. All these things - our mind is marvelous, and it functions, and it is beautiful, and it is crowded, and there are different sections all assigned to do certain things, and they do it quite well, and they don't interfere with each other.

That is the totality of my mental functions as I know it. There is no contradiction, primarily, in that, as functioning. Sometimes the contradictions come because there is an introduction of it with that what I like or dislike and that again is by association with that what I have felt before, and that what is then located in my mind and has become memory, when I refresh my memory and I compare it, then I have a certain judgment which many times is based on the feeling, or based on an experience which I have had, and all of that now, again and again takes place in the mind. And now I want to introduce something of a different kind. And again, it is not wrong, in principle, to consider a mental function in the midst of other mental functions, when I know that several mental functions, at the present time, take place at the same time, without interfering. So I look now at Work as a beginning of a mental capacity. But I also know it should not be the thought, because the thought for me remains identified with myself, and for that reason the thought processes, whichever way I now know them, always will remain subjective.

And it has to be done in the midst of that what is lead. It has to be done in the midst of that what is still material of a gross nature. It has to be done in that what is available to me as my body with manifestations, with feelings and mental functions as they are. I have to draw out of that what is this total fund of information - knowledge, knowledge of myself - I have to draw from

that certain impressions which I consider facts, and which are objective for me, and I record it in a part of the brain specially designed for that. And it is now as if I, in my brain, try to develop a sixth organ of sense. It makes sense to me because it is the only sense that actually is sense as such without interference with any interpretation. This is objective knowledge. It is mental. It is therefore subject to the rules of my brain. It's an accumulation of data which are truthful, honest, and which I can at that time, when they have been deposited, collect in a certain place as if memory, and they can be remembered, and they can be brought again to the surface of my consciousness.

But nevertheless, although it is small, the quality of that what exists in my mind, is now powerful regarding the rest of the mental functions. And when there is enough of it, where it has accumulated enough data of that kind, it has the power over the rest and that what is conscious will start to affect that what is unconscious. This is the mental process for which certain forms of food are necessary and which only will take place when I try to wake up to myself in the manifestations in which I find myself.

And then the necessity of accumulating data of a different kind. As if by intuition, I want to develop a certain something in my heart, which is dependent on the emotional quality with which I Work. This emotional quality has to have the characteristic of a religion. That is, the consideration of Work has to be sacred for me: I have to know that I am trying to extricate myself out of a condition which for me, knowing it is sinful when I don't Work. And this acknowledgment of this kind of conscience in me becomes objective conscience. And the way by which I feed this is by finding first the aspiration of myself an aim - of an aim of how to become as a man, and the knowledge that I know now how: that I apply it. And that then I create in myself the force for wanting to do that: this desire to still the thirst, so that when the thirst is satisfied in its permanency of the experience, that then I will never thirst again, because then once and for all I know and the knowledge has gone over into an understanding of a level of being which cannot be lowered anymore.

Now you see, these processes, consciousness and conscience, go together; they are parallel. They form together. What happens to one happens to the other, or affects the other. What happens in my conscience has to have an outlet for a wish to understand and my consciousness is affected. My consciousness knowing what it now ought to do starts my body to do it, and for that it needs my conscience to feed it with the force to maintain it.

The constant wish to want to Work, the desire to know based on the fact of the acknowledgment of what I am, and the hope that now when it starts, that then what I have to do is to feed it and feed it, so that this little "I" as an intellectual effort starts to grow out and develop and makes then an Intellectual Body. I still consider it "I". I start out with this Do of the possibility of seeing; of the acknowledgment of the existence of Karatas; the acknowledgment of that what is a conscious area into which I now dare to venture because I have to have adventure. I have to have a wish to see what will happen with me when I want to Work, because it is an unknown territory and I want to explore it. I want to explore the possibilities of putting potentiality into the actuality of an existing, not knowing at all what it is going to be, and only that I hope for the potentiality; that I have read the law inherent in the potentiality right. That I have spent enough of my ordinary energies - my thoughts and my feelings - up to the point where I see that is what is potential in me. That I can see, you might say, through it.

The potentiality is not always the point. It is something that is a moment of gestation in which when that gestation has taken place, there has to be a birth already in me - a conception of some kind - which then means the beginning of a new life for myself. So that this potentiality is not just a little point that I hope will grow; it is already there in this wish based on the fact that I know what I am is not right and I must. And I must, regardless of the cost to me. I am willing to prove to myself that I am sincere by wishing, if necessary, to sacrifice that what is for me ephemeral. I can give it up - I will lose my life - provided something in me can continue to grow, because I know that life is there.

I will not Work unless there is this beginning of one's life already turning in the direction of further growth. If I don't have that, I am below the line. I am still dead as far as my possibilities are concerned. I still am satisfied with what I am. I still return constantly to the unconscious area, hoping that it will give me. And without satisfying this particular wish - which starts small, but which has to do, of course, with a different form of life for myself - that I still am not sufficiently convinced that it is for me, or even, that I have to.

What is the moment of that kind of a conception? I would almost say it is the coming together of two things: that what is within you as a readiness to receive and that what is outside of you with a readiness to give. One comes at a certain time across the ideas of objectivity and at that moment there can be conception. That is why one never asks what good will it do to me, because I know this takes place.

One knows then that the cast, the die has been cast, that I am caught. I know the responsibility of some form of life has started. I cannot deny it. It has been conceived. And I also know, at such a time, I don't want an abortion. I want life. I'm willing to pay the price. I am willing to have it been born. I have the willingness to go through a period of gestation, of finding out, being in contact, seeing it grow gradually, noticing it sometimes. I've said it has to be noticed by the outside world. I am pregnant with that kind of form, which ultimately I will create, procreate. And then if I understand this kind of conception, I will create that what is the beginning of that what will set me free.

I am talking about what is your life. What is the value of anything of that kind in you, as an application for yourself? What can serve you? What you can get out of it? What you really want to have? What you believe you're entitled to? And you're entitled to your life on Earth but you're also entitled to use for that the best materials that are available, and that it is necessary for you to be open to that. I call it porosity. It is that openness by which as it were the molecules are opening up a little bit more and leaving more space that something can penetrate in a little deeper because you allow it to come in. These are the conceptions. These are the constant renewal of your lives. These are the many different manifestations, which are day after day reborn. These are the totality of new life in you, as a renaissance, not once, thousands of times as you live. You make your life, day after day. When you get up in the morning you said thank God here is again the opportunity one needs to be alive now, and now, and now, and each moment could be a

moment of conception.

You see, this accumulation that gradually will take place, that what will make this little “I” grow - grow into becoming a power spreading over the totality of your brain - and your brain, it will - it will acknowledge it because it will know that that what then could function in an objective sense as a totality of all mental functions belongs to a conscious man as his aim. It will not be so long before your ordinary mind is submissive enough: it may not be helpful in every way, but it will not oppose. Your wish will help it because your insistence that you want to follow an aim, and that the inspiration which you now have, turned inside you, develops your real emotion towards wishing to become a man. That will convince your brain. It will not object to something taking place, even if it is of an objective kind, and even if the ordinary brain has no capacity to understand it. It is in the presence of something, which presence is felt; it is known. It is also known that it is for your own good.

This realization based of course on that kind of a commitment in which one has already a certain amount of knowledge as translated then into an understanding which will give you a basis on which you can stand further, knowing that - that in this direction of objectivity you can gain certain things. That is for your gain that you invest even to this (heuristic) sense. That is the kingdom of heaven which you seek, the contact with God which you wish, the allowance of God to enter into you, the openness with which you then receive it, and the complete negation, ultimately, of yourself. Actually knowing and experiencing that it is not you, but that what exists notwithstanding you. That that what is infinity then will do away with your finiteness. That what is the form will - can be - can be taken away because that what is the content can be there, be on itself. I don’t even say stand. It is. The fact of being is enough. The existence of that life of which we then are a part, we remain a part. We remain a section. For a long, long time we remain that. We have to because we need it. Because for us it is still out of the form we grow. With the form we convert the energies under the influence of that what is now inspiration; what is insight.

What is the contact and constantly contact with that what is already in existence above one, as if the totality of all doctrines have accumulated somewhere, of those attempts made by those who wished to live and who honestly and sincerely tried in their lifetime to find the way to God. And when they die, they die, and that what remains goes up somewhere between

the planetary level and the Earth. And it is there for us to use if we can call. If we can find the key of how to call it: Hinduism, Tibetanism, Christianity, and Mohammedanism. Those are the four concepts of religion. They can be for each man. They can be absorbed. They can be called on. They can be wished for. They can enter. They can give you this kind of food that I say is needed in order to produce the positive value for that what is your ordinary passive form of wishing.

But then the conception of something that is a creation of a child of yours; maybe Kesdjanian, maybe your Soul, maybe more than that because the end of man is not yet even if he reaches number seven. It is then only the beginning of a certain level of a totality of consciousness all over, as it were, cosmically speaking. It is then in which that what is self-consciousness loses... loses itself. And that then with a part of one, loses one's name and is then immersed in the totality of His Endlessness, also without a name, and without any need of it.

Now I know at times that I didn't slow down enough. But you have to excuse it because I want to fill this, as a meeting, with material. The meeting is our form. That what is the material is the content. And what ultimately has to be and has to be made is the form dismissed and that what is content existing. That you, as a meeting, need not meet. And that somehow your development will enable you to stand on your own feet without a meeting. And that you can continue to live without getting from a meeting the necessary impetus, because what is then alive in you will remain in existence and all you have to do, to attend to the growth so that it won't die and then it will bear fruit. We're far away from that, I know. You still need meetings. You still need contacts. You still need prayer. Your life is not as yet a prayer, a continuous prayer, a continuous contact with that what is of a different level to which you really belong. And which, nevertheless, is your birth right, forgotten. And still, it is there to be brought back for you when you wish to Work. And Work is the only way, without doubt.

So we have more, one more meeting, Thursday, and then Friday. We will talk a little bit Friday. Saturday we are gone. How often we from New York will think of you, with kindness, with gratitude. I know, with all the different experiences that we have had, thankful for all of that. Most of the time, I'm sure, we will think of you with love. Because there is established among us a relationship: knowing that we belong in some way or other. That somehow or other it will become apparent. And that one has to have that belief, that

regardless of certain difficulties, one Works through - “per aspara ad astara” - through the difficulties to the stars. But it is not the stars we wish; we want the sun. Because the stars - it’s still, when the sun dies at the end of the day, the stars are not a substitute. When all my ambitions, in my heart, in my feeling, die, they are, by themselves, as a multitude, not enough for one thing, which for me is the sun of my heart and is the love for mankind. When that isn’t there, I don’t live. It may not live in its magnitude like that, and maybe it can only extend to a few, but at least out of this trip, you ought to have something extracted from yourself; a love in your heart for the attempts that all of us make and sometimes has become apparent by the fact that we have been here, and that we made that kind of an effort.

I’ll see you Thursday. This time, with all the rights in the world I can say “good night.”

M1716 (Entire Meeting) – Group Aim, Aim determines Level of Being, Aim in Daily Life

It will be interesting to talk to you from the dark. Several times of course when I can see you, I go by expressions on your face. Sometimes then, when I want to talk and see if that what I am saying you can take in, I watch you. Of course, I cannot now, so I hope that what I want to say, that you still can take something from it.

In the last couple of weeks, I have talked about life and also death, as if Work was a life and death matter. And it is of course; in Work one fights for one's real Life. The assumption then immediately is that that what we are now and what we call our life is not real; and that of course is because we ourselves are nor real. And still, we are supposed made in the image of God. And the reasons why we are not real - whatever the influence is of Mother Nature or whatever we have acquired or to what extent even that we do not wish to be real - all of that is still an open question. Why is it sometimes so difficult to come even to conclusions about the meaning of words? Because we skirmish around with them still a great deal. And it is probable because we don't dare to talk about reality. I don't think we want to face each other or ourselves even at moments when we are by ourselves. When there are moments that one can be alone, there is still something that prevents one. You can call it a Conscience, a Conscience of certain kind.

But when I say personality, what do I mean by my personality: that what exists on this earth and walks, and thinks and feels; the human being, an existence of something that keeps on being alive, and that we keep alive, that we want to keep alive, that we believe in, that it is necessary to keep it alive? If we didn't know different gradations of aliveness in the same body, we would never talk about the difference between life and the body itself. If at times we had no concept of the difference in time length, we would consider that time not only belonged to us as it is, but always would be the same. And of course it isn't so when we talk about Conscience, we also can ask the question: is it always the same, or is it something that is separate every once in a while from ourselves?

There are constantly divisions within us. We are not, of course, always the same. But that might mean that we totally are not always the same and that we behave at different times and in different conditions differently. But I really don't mean that. I mean that we are divided within ourselves, that there are things that are operating quite differently, and that they are operating at different times differently.

If one takes a group as a whole, each person also is operating differently. One can say there is an Aim for the group, to want to become Conscious. And one listens to some explanations and one practices. There is one Aim. And then we differ, because we are working in a different way and we are made up differently. And still there is something that connects us, that is an Aim, so that the totality of a group is like a clock which has an aim to give the time but which is composed of different wheels, all related to each other but moving at different speeds. The rhythm or each one or us is different, but when the group as a whole, functions as a Group, all of them are interested in the Aim of a Conscious life.

If one applies this now to oneself, there are certain section, certain parts of the personality, which all have their own rhythm. And if it is left by itself, that is, subject to outside influences, the different parts of oneself are acted on. And they function then because of that outside influence, and the others do not take part in it. We simply call it 'facets of the personality' or 'windows to the outside world'. And they are not always open and not always shut, and some are open; some are not. But there is no relation between them as we know ordinary man in his unconscious state. It is simple because for the different parts of oneself, there is not a common Aim. It simply means that we are not sufficiently united to have an agreement among the different

parts. And I may be - I mean by that now - the different parts of one's personality which are primarily composed, of course of the three Centers, but also; that what is for a man important and in which he then uses different parts of his personality to accomplish that what he considers important and it may be that that is professionally or personally or sociologically, economically or privately, that there is no relation between these different parts. Also, when one takes a man who is interested in a variety of different ideas, the ideas by themselves stand by themselves, and we do not know exactly how to combine an artist with a scientist and the conflicts that are constantly set up within a personality, if they only could function like a clock, related to each other, and then having an aim to tell the time.

What is the Aim of a man in which each man could join, that it would be identical for all of us, but also that it would become identical for the totality of one's personality? So if you ask that kind of a question then in that way, what is really the outstanding value of a
man? What is really important for him?

If we look at a man as a whole, if one looks at oneself, what is there within oneself that is of paramount value; because if one, within oneself, could agree on that, then there would be an Aim, because all parts of oneself would have to admit the superiority of that what really had most value. What is it? What is it when one says “of God”? What are his attributes? What are different characteristics of God? And, of course, we know, wise as we are, that they are omnipotence, omniscience and omnipresent. What is there in us that corresponds to that if there is anything that could correspond? One can say omnipotence.

I could agree, of course, that it would be strength within a man; that is, that he has force, that he has all the power in the world, that he can that he can do when he wishes, that he always can do when he wishes. When I say omnipresence - what is there in a man that is an equivalent of that kind of a concept? It becomes a little bit more difficult. And you will be interested perhaps if I say that omnipresence means love; that is, love in a man can be compared with an omnipresence: to be present at any one time. It means if that is the case, I always care. I am never away. I am always there; present to that what I have to do. So using the omnipotence as strength, omnipresence means my love for wanting to do that what I can do - always dependable, without questions asked, without hesitation.

All the time, with all my strength, to care, never not to be there when I am supposed to be there. And then, what is omniscience? Almost you might say, it is a science, omni-science. It is a wisdom. It is a knowledge of a certain kind, but it is also omni-everywhere and always. What is it in a man? In man it is honesty. For him, honesty means that he knows fact's as they are, all of them. That means he cannot fool himself. That means he is in the presence of all facts; and he also knows that in the presence of all facts, each fact has a value and that they are related in a certain way. And when they are related, man himself has to be just. He has to be fair, because then all facts having a value and in relation to each other, there is honesty between them.

If one now wants to choose between the three attributes of God what is the most important for man, I don't think it is strength. Strength is ambition. Strength can be a Wish to grow. Strength can be authority. Strength can sometimes be superior knowledge or ability; but it is not yet a characteristic in which all of me as a personality can agree. When I say love, is that for man in which every part of himself can take part? And I doubt it then, because it is an aspect of benevolence. The caring is very definitely an emotional quality. And my mind, although it can admire and respect and even be in awe, it is not as yet capable of loving. And so, what is left is honesty. And honesty in a man can apply to all three Centers.

Honesty of his physical Center means the presence of everything what he does with his hands making, his dexterity, that what he produces, that is, what time spent, using everything that has to be used correctly, so that then he is honest in his work. When he is honest in his mind, a man considers all facts and eliminates all interpretations. He eliminates himself when the facts can speak. He eliminates his theories. He eliminates what he thinks for himself to be truth, because when he is honest, there is only one Truth, and that is a fact as it is.

In philosophy the honesty of a system is only that what a man himself thinks, not what any other one, any other kind of philosopher may claim. But what is most important is the honesty of feeling. Where is that for a man? The honesty is the Truth about himself, not even put in words but what he knows intuitively and emotionally, that he has that as a knowledge and that this, his form, in which this kind of emotional state operates for him, is that he then knows the Truth about himself. The acceptation - the acceptance of a man is first that he is. In that he can be honest, because I would almost say, it is easy to accept the fact that he exists. One can even imagine that one can

accept it without description. Then a man has to become honest about he is. That is much more difficult because he really does not know enough. But many times his emotional states will give him information, which his mind refuses to accept. When one says, “Honest to God”, as a term we know what honesty then means – “as if God would be present”, honest in the presence of God. This is what a man has to consider when he thinks about is he.

And then the next question; “why is a man”? And that is much more difficult because it means not only that I know what I am, but the why means that I have to consider for myself the reason, because if I consider that I exist and also if I know what I am, I also must know what to do with it. This is one of the most difficult points of one's existence because if I know why, I can have an Aim. And then logically with that Aim, the next statement is “how”. How is a man? That is not only why, but it means that he has an idea that he ought to do something to follow his Aim or to make it actual and then he has to know how to go about it.

And this is where Work comes in, because this “how” will mean that he has to take what he is at the present time and to see in what way that what he is can be changed, so that he-himself could become his Aim, and that his Wish for growth could be his Aim in order to give more value to himself. So then that question is of what is it that we have to know - that I have a personality of three centers, that I have a feeling, that I have a little bit of an unconscious mind and of course I have a body. I have an unconscious body. I have an unconscious mind. I have also unconscious feeling I am subjective that is, I am subject to the laws of the Earth. And now when I say 'why', I cannot understand the reason for being born on Earth - there has to be an Aim.

And the Aim cannot be the improvement of myself as I am on Earth because it won't get me anywhere. It will not enable me if that is the concept of Life for myself that it is Eternal - to keep on living because there is death on this Earth. And when I now wish to consider the possibility of growth, that is, that what is a development in the direction which is not horizontal but goes up towards, I say God, and I wish to remain honest about that attempt - then I must consider that what I am for whatever I am. And in me has to be a realization of a potentiality. We call that Man Number Four.

Man Number Four is in a terrible state. He is a feeling man. That is the way he happens to be brought up, as it were parallel to his ordinary physical

existence in which upper part of the Octave runs parallel to the of his beginning emotional scale, in which man in Do starts to realize that there is a purpose for himself, because that is not taking place in unconscious man who is asleep. Man Number Four starts to stir in his sleep and at the point Do, with as it were a new breath of life, takes hold of him, he starts to realize that there is maybe a chance to extricate himself out of the state in which he is. This is his Do of Kesdjan.

Re means he has belief in that what is potential, that it could become actualized. It is a tremendously important state, because in that sense a man has to make a decision that his life, as it is on earth, is only a stepping-stone towards something else. And then it is that Re step in which he starts to realize that is not only a "how" and a "why", but the possibility of a belief that it could be for him. It is for Man Number Four the highest point in which he has enthusiasm for a wish to develop. And then he comes to Mi, and at Mi he has lost all confidence because he starts to realize then how little he really knows. And he discovers constantly that there is much more that he does not know, primarily about himself.

This state of Mi is a state of anxiety, a state in which a man starts to doubt. Will he ever make it? And although there is the intention, he realizes that the means by which he has to grow is increasingly difficult. And the closer he approaches to the Fa bridge, the more chances there are that he is repelled, and that there is something that opposes him. In such a state of Mi, man starts to pray because he realizes that in his ordinary life to which Man Number Four belongs, there is really nothing he can count on, that is, what he calls his little conscience is already written full with all kind of indications of ordinary life; philosophies and religions included; rules of conduct, dogmas and doctrines. It bewilders him and he is confused. He does not know at that point what his mind really is doing, than only giving a little light every once in a while on that what he considers for himself the hope and the possibility for further growth.

But at that point Fa also fails him, because the mind does not seem to know. That what a man is an unconscious state is simply that he gets along on earth, and when he then, in that state, has ambitions that he hopes and he cannot, that at Mi becomes for him the "Terror of the Situation". He is still unconscious but he is getting close to the possibility of a realization of Light. This particular state produces in man an acceptance of that what is his fate in which he then, as I said, prays for guidance and in the silence of that, he

starts to consider what it would be if he could be Conscious and Conscientious. But that what he wishes for himself is first his Conscience because he wants to do away with everything that has been written on it. And he would like to make a clean slate of his Conscience without anything written on it as yet. And then he thinks about the totality of having developed his emotional states up to the point where - we call it Si-Do - he in Silence can recognize and also will be in awe of the presence of the Lord. It is not that he reaches Him but he knows that He exists and his Aim then enables him to overcome Fa. That is his inner Wish. At the moment when he crosses Fa, his Conscience is cleared. It is a completely blank slate. And then the Lord writes one word on it and it says: “HONESTY IN THE SEARCH FOR TRUTH”.

This is what it means for a man, that then having used all the aspirational qualities of the outside world, which for him is at that moment his, he then turns inward and wishes to uncover what is his inner Life. He wishes to change his aspiration into inspirational quality. This is La in that scale. And after both Aspiration and Inspiration have been satisfied to the extent of his own possibilities a man returns to Silence, to thank the Lord for the opportunity of his Life. His Conscience is not written on anymore. It remains, “In Truth you will find that what you need, in Honesty you will be able to live.”

The terminology of what we understand by that what is Conscience I think is clear, but we are not clear what is the function of “I”. What is the function of Magnetic Center? Magnetic Center is the concentration of all forces of Life within man into one point. Or when one applies the rules of 'omni, it is the totality of a man in his omnipresence. If one considers that what is man as a being, a human being at first gradually realizing as Man Number Four the possibility of the image of God which man should be, that then his level of being, being made up of that what are the three Centers in the process 'of being Man Number Four starts to fuse, more and more to become a Unit in order to be able, in his own omnipresence to be worthy to meet, or at least to be in the neighborhood of the Lord. That what a man wants at such a time is to bring his level of being up to a point of more Unity, and then his Honesty is the factor which combines all three Centers. It is in Honesty that he finds himself. It is the Honesty that leads him to the possibility of a higher level of Being, because in that level, his Honesty makes the three Centers fuse, to the extent even that they exist into an Entity of Oneness for himself. This is his 'I'.

We do not understand it when we say it first in that sense because you have no beginning even of a concept. And when one says it is a result of a Fusion of an entity entering into an entity, one stares oneself blind on that what is as yet not developed. But one does exactly the same thing in saying I create 'I' when I allow that it has to grow. The product of that what is the entity is 'I' at the level of Being which is higher than what I am now. Because in this unification, this 'I' can actually take over the command of all three centers and that what guides this 'I' is absolute Honesty. Absolute Honesty for 'I' means total acceptance of that what I am, so that the truth becomes Absolute for 'I'. And in this state, that what is the omnipresence of the totality of myself as Magnetic Center enables me as I am to come under influence of Infinity. And it is in that state that man gradually starts to develop his 'I' by the introduction of Honesty in all three Centers, allowing them then to develop more and more with an understanding of Infinity, which is the same as saying that is Honesty to God.

If one can understand how these particular concepts now link together, that what is my level of Being is really the state of 'I', for me, above me. And that what then coming from my mind, being united in some way with that what comes from my feelings as Aspiration and an inner quality, Inspirational in that what comes through the honesty of my physical effort, particularly that what is truthful in my saying 'yes' or 'no' and the fulfilling of certain tasks which I have set for myself to do and actually doing them, because that is the result of a Conscience which is dedicated to truth. Then there is a reliability in a man which then in the fusion process becom1ng 'I' as 'I' will use the knowledge as a form of understanding.

This understanding then becomes an attribute of 'I' and this allows Omniscience of the Lord to realize all facts of one's personality, wherever they may have come from at a level of Being where 'I' then lives to be able to let “I” guide me. The submission that is necessary for me to be guided is to lose myself first in the fusion. Out of confusion comes fusion. 'Con' means “to be with and to be included”. It means in the process of creation of 'I' there is nothing forgotten and all is the Truth and nothing but the Truth. And the understanding is the guidance, which belongs to 'I'. And the field of operation is my Magnetic Center expanded into Infinity. This becomes the concept of a man who wishes to Work and ultimately not only to have the understanding of himself but the totality of everything existing.

I hope that some of these concepts become clearer and clearer and that, simply for the sake of describing Work, we simply say that that what is 'I' has to be created and it is as if a part of one's mind starts to function in an Objective sense. It is very good to illustrate what is really the meaning of how to go about it. But when I say that what is “I” is the final result of the Aim of a man to change his personality into an Individuality, satisfying to the eyes of the Lord and to be able then in connecting with that what is omnipresent to become omnipotent.

The depth of one's life is only a point. But if a man honestly wants to try to Work on himself, if he really, even at times can come to that conclusion that that is really necessary, it does not matter so much on what he bases it. I think that any sane-thinking person will ultimately come to the conclusion that what he has in his life is really not enough. That is, if he wants to remain superficial, if he just wants to live day by day, if he just thinks that everything that happens to him is quite all right and that what he cannot get, he just does not want, and when he has obstacles, he goes out of their way, and if want to make friends, he does it at his own expense, at the expense of his own Conscience. Where is a man who wants with his inner Life to sacrifice everything of that for the sake of his outer life? If a man really wants to try to live and understand the meaning for himself who he happens to be, he has to go through periods of that kind of a consideration. And he looks at his ordinary life and he hopes he can grow. He hopes that he can become more mature. He hopes even at times that he can shorten the period of experience, because that what is really needed for each man, it does not matter, unconscious or conscious, is the experience.

What do we really mean by an experience? Something that I know with that is my Being, because an experience can be in my head, as an activity of mind. And I experience in the activity in my mind, very definitely something that is enjoyable or at least when it is active it can give me a certain satisfaction, particularly if the mind is facile enough, quick enough to be able to connect or to combine or to find a word or to see the logicality of a concept with another, that then there is enjoyment in my mind, because all the different parts seem to fit. And it is really quite lovely when something that appears is so clear and so pure. But it is only the mind and it is not an experience of myself. It is only a mind experience.

In feeling it becomes a little more difficult because I cannot express it. At the same time I know it, it is there. I know sometimes by vibration rates or a

state of my body or what is taking my breath away at times. And I cannot always define why and how and what. Nevertheless, the fact remains for me as an experience of a feeling and that exists within me sometimes can change myself, an aspect of myself. Sometimes it can have a very deep effect. And still it is not me as yet. It is only my feeling with my body. But my mind may not join in. The experience of my physical body, the activity of the use of muscles that I then call physical strength, the ability to do certain things, also to do them well, to dig with a shovel or hammer, sawing with a saw, hammering with a nail and fastening this to that and other - all kind of activities and dexterities of one's hands, even feet, even whatever it is that I call a physical activity can give a state of health to my body, and then knowing this - and I say 'I am as a body feeling well' - my mind can join in it and say, ' yes, you are quite right '· And perhaps there is sometimes a little bit of feeling, that I feel,' I have done the right thing ', I feel it.

It is not so much that I want to describe it. What becomes really a totality of myself, that is, that what is an experience of myself as a whole, individual parts in the first place, that what is taken care of by all three centers at the same time, it is very seldom that it happens but it can happen and then there is joy within myself. When I know that something is accomplished with a help or at least not the interference of the other centers, it becomes more unified, that is, I am within myself with the three centers functioning as a unit.

But what really is an experience is that what is the totality of all centers experiencing that what is the result of an activity in one or in two, or perhaps even three, joining a lifetime, maturity and which I call at any kind of a time that I experience it, an event of the accumulation of a certain form of knowledge. But it is only a form of knowledge when I think about it. But it becomes an understanding when it helps the level of my Being, and that that what is really of my interest is not an experience of individual centers but an experience of the totality of myself which I then know will enhance the value of my Being and bring it to a higher level.

This takes place in ordinary life. It takes place in an unconscious state. It gives me in an unconscious state also understanding because it is the result of an activity with all of me, or as much as is possible.

And then when it is experienced, then I know it and I will not forget because it is based on that kind of understanding. It may need a little polishing up,

but for that you might say it is like rust that happens and I can brush it off. When it is in use, it is always there. Unconsciously a man has a level of being at different stages, at different heights at possibilities which belong to him as man number One, two and three - and also as a result of a state in which he happens to be when he makes attempts to try to understand and to undo or uncover the riddles of the Universe. The Aim of a man determines the level of his Being. The Aim, when put into practice in some way or other even when it is study, even when it is activity of hands, even if it is contemplation of one's feeling in trying to become One with that what one believes in as that what is higher - all of that, still unconscious, can reach a state of utmost purity.

And each person, knowing what he is, wants to find out the real honesty of himself, will try to purify his attempts to the highest degree that is possible for him within the limits in which he happens to be. That what binds a man is the constant accent on himself and his wish for himself. If that remains for himself only, he will remain unconscious. If the accent of that wish for him starts to include different forms of Life with which he is familiar and for which he cares and must care, there is a chance for him to become Conscious.

Consciousness means that the mind is used for that what is the level of Being which includes different kind of level belonging to different people or different conditions. It also includes a level of Being above the Earth. It includes the possibility in thought and feeling, regarding the level of Being of His Endlessness. It also includes the concept of Infinity. As soon as these kinds of concepts which are not of this Earth enter into man with a wish to try to understand them and to live in accordance with that kind of an understanding, there is a chance for such a man to become Conscious. There is no other chance for anyone who remains within his own little world. There is no chance for a person who follows only that what his body wishes. But when that what is in a man as his emotional potentiality can start to develop, then he becomes eligible for receiving information about Work on himself.

This is what one simply calls the 'preparation', to arrange for a room so that that what is Holy can be received and then can be used for the purpose - not for oneself. I love myself, but I must love everyone else in the same way. I can criticize myself when I criticize someone else, but there is always this equality, that I have to recognize what is the result of Life in me as well as in

someone else. And this is what we always forget. And that is why we always will remain unconscious. As soon as something else can enter and of course when you might say, when one is at it, you may as well say, “Let the Lord enter into me", and that you know what kind of preparation will be necessary to be able to walk with the Lord, to walk with God, to be honest to God in the presence of Him.

But what will be the result? It will simply mean that a man reaching an understanding of the totality of many things including himself; will see life in a different way. And then becoming associated and acquainted with that what takes place as forms of life everywhere and all times and at any time and in any place and wherever, whenever; whatever; that then such a man learns how to become objective to the form. This is another way of course, of saying that that what “I” is as an experience, which gradually, adding and adding to the purity of it, gradually goes over into losing that what is the form and seeing only that what motivates it.

If I can understand what is the motivation or a person, I really do not care very much what the result is, because I see his essential value. That what I wish in my inner Life is the contact with an essential value, because it is on the road of the recognition of the totality of all things, which I call Magnetic Center. Magnetic Center as I said before, is that kind of Infinity in a point. And it is concept of His Endlessness. I do not bother about it. I take what is in my life now, that is my unconscious state. I concentrate on it because I have to have an Aim in it. I must know that I do certain things for a certain reason; otherwise, I am not a reasonable human being. I am just like a little animal who eats only. But when I start to reason about that what I wish, and then see that there is hope of accomplishing something that I then call an experience, I will gain in understanding and in doing this I will bring the level of my Being up to the highest point possible for me in this particular state.

The switch is made when this understanding starts to include not only myself; but everyone I can, to the extent I can, and this is what I call the caring. This is really the loving kind, that what is needed for which I need my ordinary life in order to, you might say to test myself out or to get a little acquainted with the concept of caring. I start with people around me. That what my hand finds to do, I do. And with this my ordinary life becomes settled. I do not wish to think about Work unless work in an ordinary sense is attended to. And I have to have a little aim in my ordinary life. I have to

have a wish to continue to live; otherwise, I kill myself. I must know that there is a reason I exist and even if I don't understand quite why it is that, it has been given in this way and not in some other kind of a way and that perhaps I can be jealous and that I can experience suffering and that I at times do not know. And at times I am a little confused - what is needed for me is honesty in my attempt to continue and continue and continue, not to sit by idle, not to let things simply go and let them do whatever they please.

I, as a wish to become a Man, will start to become active, I say many times, “in the vineyard of the Lord”. But the vineyard is not always there and the Lord is also so far to seek. But it does not make much difference because I continue in my ignorance. I continue with what I am supposed to do or sometimes that I think I ought to because even if I do not know why. I do because that what is needed for me is to establish a momentum towards becoming full of understanding of my Life. I learn the understanding in the doing, in application, whatever the knowledge is that I have. And then I raise the level of my Being, I say again, to the highest possible level that I can reach on Earth.

When I introduce planets, when I introduce the Sun, I enlarge my world and then I step up to a different kind of a level. And that I call simply my Consciousness starts to function because then my mind is not only occupied with the affairs of my own ordinary little world. I open the door. I ask people to come and join me. I join them, that is, I care for them. I ask. I show. I tell them I love them. I show it that I do. I am affectionate. I enter into their life. I remain kind. I remain strong. It is not that I become weak. It is simply that I want to have a sharing in that what is other forms of life, so as to embellish my life and theirs, and that the two of us or the three or the ten thousand of us gradually start to understand the purpose of something that happens to exist on the Earth; the purpose that there is Life here and that this life has to be acknowledged first before I can go anywhere else.

I ask God to come. I ask in my activity for him to tell me. I wish to be open. I open myself. I don't push myself; I just open myself to receive. I hope. I wait. But I keep my lamp burning. I don't know when the bridegroom comes, I have no idea, but I wish to remain Awake. If I fall asleep, it may pass me by. I make attempt after attempt, in order not to be caught as it were, to be able to see that that what I am can only be seen when I am in reality open to that what I am.

This is my life in ordinary world, on a very ordinary level, in a very simple way almost I would say, in a very poor way, because I don't want too many things that bother me or that bedevil me or that cover me up - simplicity, just ordinary natural forms of behavior, just that what I feel like, or what I think like. And I do it. And then in the doing, that what is the voice of the Lord and the music of the angels I will hear, because I am open to the possibility of further growth. Never forget your daily life. Never forget that there is bread to eat, your daily bread. You ask, so that you can have sustenance. In your bread, your daily bread; is yeast. There is something there that can, at the time when it is properly, as phosphora, being made out of three centers, as a result your bread that you eat, has in it a quality of life which we, from an ordinary standpoint, call yeast, and from the standpoint of Infinity, trying to give it is called the “elixir of gold” of God.

That what was the Holy Grail was hidden in the food people ate. But many of the Knights of the Round Table did not know because only King Arthur happened to know that secret. And there was one young man by the name of Parcival who was a fool in the eyes of the world, who was a wise man in his maturity, in his wish to go after, trying to find the Holy grail, because that for him became the key to open the secret door.

One constantly should try to find the yeast within one's food. One should see that that yeast when set free will change a man, will gradually start to penetrate and extend. I have called it once, the tentacles of yeast into that what is your body, and reaching out farther through your mind, through your heart, to change that what is thought-mental processes, through purity into that what it ought to be – Objectivity - and to make out of that what is your feeling as Man Number Four the permanency of your emotion of Man Number Five.

This is the Aim of a man when he lives daily in his dally life, when he is not shying away from that, but also by that what he says he will do. He will do, that he is honest in the fulfillment of a promise that he must not bite off too big a place, when by experience he cannot, that he has the strength to be able to say “no” when it is not possible for him, but that with the help of the Lord, he will say so that then he can be sure that if it is possible, the Lord will be with him.

That is the function of yeast: mentally, emotionally and physically. That is the elixir. That is, I called it the other day, the philosopher's stone. That is

really the quintessence. That is really essential Essence. That is really the principle of Magnetic Center. That is the entry of Infinity into a Finite form. That is Life in the body of a human being. If I understand what God means and I say I equate it with Life in me, that then it behooves me to see that that Life gets a chance to be like God. And it means maybe that I sacrifice that what is form for the sake of Life, keeping it alive within me.

When I learn in ordinary life to be honest, when I learn to be able to give, when I know that that what I give must be matched by the way to have a desire to give, that is to return - that there is no return needed than just to be - and in Being, one of course encompasses all the possibility of gifts everywhere. Then when I am in ordinary life, I do not forget what it is to try to Work on myself. Then I know that the Consciousness that that I then conceive of as that what is the result of yeast penetrating into my mental function gradually changes that what is now my mind functioning in a certain rate of vibration to an upper Do belonging to the Soul, to belonging to that where the Do is at the end of my physical existence, then beginning that what is the Soul for me, finally the vehicle in which my life will be carried to His Endlessness.

That is what I wish. That is what I Work for. And all the time in the search for Consciousness and in trying to apply that what I like to know, how, what, finally realizing why I do such things, that then all the time there is held in front of me a little golden plate on which there is one word. It says ' Honesty '. I turn it around; I look at the other side – “For Truth's sake “. It says so; and it is signed by the Lord. This is a talisman.

That is the symbol that you should carry in your heart; that you should have with you whenever and wherever, at whatever—whenever, at whatever time, and wherever you happen to be on the face of the Earth. It means that that what you are in all kind of physical behavior because that is the face of your earth, everywhere where this Earth happens to be, whatever it is that your behavior is - that all the time that what is this little plate with a symbol, you look at. I am sorry it is polished and you might even then mistake the reflection of that what you really should see, that is the indelibility engraved on it. Don't be misled by false light. See what is there that you, in Reality can recognize as that what is the Truth, that even when the Truth becomes with you, that it still remains within you as a symbol of your Life.

What will we drink to? To the purity of your heart, to the purity of your brain and to the purity of your Self, constantly wishing, anxious, hoping and finally believing, and then in the end, being assured of that what is now potential that it must - and it must become an actuality in your life. When everything you have is going to be given, then everything that you can get will be added to you. When you are in Heaven, you don't have to worry about the Earth any longer. I hope you have a good weekend. Good night.

M1433 – Aim for the Group, Each Person's Role

Last night I talked about a vision, a certain perspective, some of you have heard the tape. Those of you who have not heard it should listen to it. It gives a little bit of an idea of what actually is or could be in store for us, and I would like to have it clearly understood that it is an aim – an aim which belongs to life which each person can understand and where each person could work towards it. It does not mean that each person can work in the same way, that for each person, even the aim is the same. That is, whatever the concept is that you see as a possibility of a development of a group of people working together even if the aim for themselves is to become conscious, that they: in joining together, they will have an aim that belongs to all of them. But the attitude towards that, and an understanding of that, depends entirely on the state where you are.

So there are two things involved – a rather vague idea that we belong to something that has an aim in itself, and where we need different people to function in a certain place. It is not – one is not able to define it – not easily for oneself, and it is even much more difficult to define the place for someone else. Each person has to find that place which belongs to him, and then, within that, that is, within the framework of the perspective, a person starts to work having that aim in mind and then is free to see what he can do in the development of himself.

And it is this kind of freedom that I feel you should be quite conscious about and that your own conscience will help you to determine the amount of work that you think you can do and ought to do because, when there is a group and there is an aim and there is very definitely stretched out in front of us, a certain road in which different possibilities can become actual, and where it would be useful to have the maintenance of ideas to continue for some time for the benefit of maybe a few, in any event, for the benefit of some.

And with this as an aim, you now start and you work – you cannot help but be under the pressure every once in a while of that what is the aim and that what is understood by the different people in what they think the aim is and their work towards it.

And there is no question that each person exerts an influence because of his atmosphere on someone else. And it is necessary for each person to know what to do with it, because it comes in contact with their ordinary atmosphere that they have. And sometimes, it's not compatible, and you may not be able to place it. Sometimes you don't want to have an atmosphere of someone else or any kind of an influence affect your life, and your life problems always remain your own.

And to what extent you're sensitive to that, to that extent you may even suffer when someone indicates apparently that that what you are doing is not at all right. With a little bit of a hidden meaning every once in a while, almost implying that if you were only like that person then it would be much better for the sake of Work.

This I would like to try to exclude as much as it is possible so the person really will feel entirely free within his own life and, you might say, began to assert by that what he understands as a means for the totality of a group of people to work together – that including the responsibilities which are inherent in that – that he still has within his own life the freedom to work the way he can and to conduct his life the way he wishes to conduct it.

It will take some time before you can become free from that sort of pressure because it is all over the place and you cannot be helped but being influenced by it. And therefore, the influence will always remain as long as you are in the atmosphere of the Barn as a whole. The question is always what will you do with it and how can you digest it? Some of the atmosphere, some of the influences of people, some of the examples, some of what is being said can be used by you almost verbatim. It may appear to you it will fit into something that belongs to you or that is an emptiness in you, and you will take it and then maybe convert it in your own energies for your own sake. But I think there is a great deal because of the idiosyncrasies of different people and their behavior which is not so easily accepted, and not even adapted, or that the ability to convert the energy as represented by this kind of an influence, that you do not know how to convert it properly at the proper time, and in time for you so that you then instead of having a

negative attitude towards it, that it could become a positive one.

You have to have patience for this and the patience belongs to the aim, which is far away. So that you are, regarding that, not under the pressure that there is a deadline, that you have to do it today. I reverse the statement – you postpone 'till tomorrow what you cannot do today. But you have to be absolutely convinced that you cannot do it today so your conscience has to play a part. And then, if you are convinced it cannot be done then you are under the subject, under the influence of a force, which is much higher than you are, and then you submit to that. And say I will take what I can at the present time, and tomorrow I will take what I then can take because today, I take what I can, because of that then tomorrow I will be a different kind of a person, perhaps being able to take more.

And this is the way I feel that, what we talked about last night, should be taken and understood in that way, so that, instead of giving you a depression or, almost the realization of an impossibility, that you look at yourself with all the potentialities you have, and that, in considering them, that whenever anything comes up regarding Work and regarding life at the Barn, the establishment of something that is of value, that then you look at your own potentiality – not what you are already, rotten as it may be sometimes and absolutely impossible even to live with for yourself – but you consider that what you might become.

You are not attached to it as yet because it doesn't exist, but the potentiality can be treated as if it is already a reality, and with that kind of an aim then, you take out of all the variety of your potentialities – and sometimes they are tremendous – you select something, very simple, and you say, "Today I will work on making this little potentiality, to some extent, an actuality, so that it can stand up and live with me and help me and support me."

All your potentialities, when they start on the road to become real will furnish for you a framework, a scaffold. It is necessary to build it for oneself – a support, as I say sometimes. Other people can help you to support you but, many times, you are dependent on that what you do yourself and you must use your potentialities because that is the influence of God in you.

Your potentiality is what God has given: Mother Nature is what has made you at the present time, actual, and when one talks about inner work and development, one looks at the potentialities which are there, which is exactly

the same as trying to come in contact with them by means of prayer. Then you actually sit quiet. For a little while you see yourself and you're not bothered by what you are and you're not bothered that what you are, you will accept, but you start to have belief in that what might happen. And that you then have hope for the possibility of living in a certain way with that what you have made and what has become real for you.

If one does this early in the morning or maybe late at night, maybe sometimes during the day, when you feel that you can take off the time – it is like a prayer in which you commune with that what I call it – one's communication with the infinite, sometimes in tune. I mentioned at that time a book by Ralph Waldo Tryne called, "In Tune with the Infinite", which, in principle, is quite right and we happen to know how to do it, how to maintain it, how to work for it, how to be honest, how to reach it, and how actually, to attack a potentiality in the right place.

When you work with rocks, it is like an immoveable something that sometimes, with a crowbar, or with a pick-axe, you cannot get at. You use the crowbar in order to move it but you have to have the help of something else like a little stone to give you leverage. Your inner world needs a leverage at times, which has to be furnished by your outer life.

When you know once and for all, know how to do it by experience, you will be able to select out of your outer life, certain conditions which will give you the leverage for the movement of your inner life. Where these little stones come from that help you at certain times, sometimes they are furnished by Mother Nature, sometimes they happen to be accidental, and if a person is religious, he can believe that, somehow or other, you are guided to them and that, then when your eyes are open, you will be able to use them.

We are much too blind. We stare ourselves blind on the negativity of our life as it is. We're still filled with criticism about how conditions ought to be instead of taking what is and taking it wholeheartedly and then to say, "This is a potentiality for me on which I now wish to Work, and with that I will Work, I say again, so help me God."

Look at, look at this Work here, look at whatever vision you might have, look at the potentialities of yourself and get busy and don't loiter. Don't wait - the time is now to start to make up your mind – the time is tomorrow to start to give it a push with your heart. Have a good afternoon.

M1549 – Aim of Acceptance of Myself As I Am

I wish to change, because I'm in earnest. I'm honest about my wish that I want to grow and get away from this world as soon as I can. That is really the kind of an aim with which I wish to be part of, in the acceptance of myself as I am. My body, in the acceptance of the earth in what it is, and what I feel this earth is and what it is that makes me struggle – to what extent I struggle – to what extent I am performing in ordinary daily life with or without friends, and gradually climb the mountain of my perfection. The coldness and all the different things that remain, solitude, and the not growing and reaching the line, and not the timber, where there is nothing, nothing but just a few rocks. For me that's my road, because I must have to face this, because if I say I want to accept myself as I am, then I have to take what I am, and all the things that I believed in – they don't exist any longer because they are as if nothing to me. And when I actually in that sense lose myself, there is the possibility that something can be found.

This acceptance, this wish, that I must say, here I am, mechanical reacting creature, walking on earth with all kinds of highfalutin ideas about myself, and my wish even to wish to try, that I don't have to pay any more attention to this earth. And that I, being interested in this and that, I fill myself again and again with all kinds of – I wouldn't call it junk, because it is beautiful in itself – but for me if I don't use it what's the sense – putting more in it, hoping for the future, somehow or other it comes out of its little rocker and then knocks on my door and says, here I am as a fact. Now maybe you can use it.

M2099 – Common Aim

How wonderful it would be if we could have a common aim for a development of man; if all the different nonsensical ideas that we have about ourselves, which are centered of course in our selfishness and our ordinary aims to want to live for oneself as much as one can, without wanting to give too much to someone else. All of that prevents one from having an – I call it – a spiritual aim of that what is really necessary for the development of man if he really want to grow up. So that if he has that kind of an aim and could join together with others in following that kind – that kind of a purpose for his life, that then there might be a possibility – basing that now on that what has be achieved – that all the other little bits of things which were in the way before are, for the time being, put somewhere else and not considered and not given attention to.

What we find when we work together, when it is visual and there is, you might say, a physical aim, it becomes obvious to our ordinary eyes. But when the aim is of a different kind and spiritual and ethical, or ethereal, we have no "eye" to be aware of it. And it takes such a long time to create that because we prefer, every once in a while, to follow that what is our own selfishness and not to wish to sacrifice that for a common aim. It is only because we don't understand that aim well enough; because you see, if the enemy comes from outside in the form of a continued unconsciousness or a continuation of one's sleep, one does not realize that one is in danger until it becomes so vivid that it is dangerous, so that then at that time you want to do something about it. Sometimes it may even be a little too late, and any kind of a warning that might be given before is brushed away because you are so engaged in that what is, at times, quite lovely for oneself to be able to live yourself out at the expense of someone else and not to pay too much attention to your own vanity and your own self-love. But when the danger is recognized as a real danger, which threatens your life, then there is another why such ordinary things are pushed in the background and one can unite in a common aim.

It is really that kind of an idea that is underlying working here at the Barn. But we do it by means of physical work, which have to do with your feelings and of course with an understanding in your mind.

M1602 – Group Aim

The enthusiasm is within your own world and that is what makes it important for yourself when you are part of a totality also having a definite aim. To the extent you understand the group aim so much the better and, if you grow in your own aim, you will gradually understand the aim of the group as a whole.

M1511 – Aim for Beginning of Land

Because the Land when it has actually received from all of you this kind of real wish which started of course at a time when you had to give and donate some money for it in order to acquire it and that you were willing to take that responsibility in helping to maintain it. It is only the beginning, because what has to be put into it is your endeavor and your wish and your real desire to make something really worthwhile. And that then ultimately in the creation of that kind of an atmosphere something can start to grow because of your ambition, and because of your Work.

And that what will continue to grow is your desire to have the Land to be and even what that that is Land now will be converted almost into a certain energy which belongs to you and which you have built, which will then be able to remind you because of its aliveness of that what is your aim in your life.

When one can do this gradually and take away, I would almost say the stigma of one person, and spread it over something that becomes your communal property and when it is alive because you have given it life, and when it is born and cared for and then starts to grow up and then becomes mature as land sometimes can be, it could actually in our terminology become a Holy Place.

Of course it is possible on earth to create such holy places, and it is usually where people have gathered and where it is a chance that something of themselves of a spiritual kind can stay even after they leave, and that constantly this is an aim for yourself in trying to give the Land whatever you can that that in turn the Land will give you what it can because of it's own life. And it doesn't matter then anymore, that is life of the Land was created by giving varieties of different kinds of life of each person, and that one then feels in that combination and almost of fusion of life force as represented by the Land that you are entitled to the totality of life which it then represented as a result of your construction and as I call it, devotion.

You will always be able to find in devotion something that will prevent you from becoming too personal because the devotion belongs to an aim even if one tries to live up to it and tries to crystallize certain things on earth should have an aim away from earth, and that the aim for oneself in one's own life to build one's Soul, which is not of this earth but belongs to a higher level, that then when the Barn or the Land can actually take shape and that something is there and based on the ability to live to live by itself and maintain itself with your care, that then the result for you will be as a holy place a means for your contact with that where you wish to go.

To some extent one can say it becomes a soulful experience because what you wish that Land to be, is like the education of a child when you wish that child afterwards to help you when you get old. There is something you must give of your essence, something that is quite real for you, and the more real it can be the longer it can live. If it would actually be possible to give something that you now call Infinity within oneself then the Land will live

forever and ever.

It is that kind of a holy place that really is useful in one's Work to know it exists. It wouldn't matter after it has come into being, and the level of Being is high enough, that is sufficiently far away from the earth so that earth cannot touch it anymore, and that that what is atmosphere of the earth cannot reach it, and no wind can blow with any particles from the earth because it is too far, and that that what one wishes then to have this partly as a thought but mostly as an awareness of the existence of the Land so that one, wherever one is on earth can be reminded of the aim of one's own existence.

And in that sense, I hope that the following year, this new year will start the beginning of something quite real. A little bit of a foundation has already been laid and the direction is right. There has to be more understanding when you're there to work together, and physical work will help you, but it is not everything and you must know that. Because working physically is not a substitute for Work as we mean it. That what you put in yourself and that what you wish to give can come out because of your physical work in the creation of an entity of your wish with what you are doing.

And therefore, whenever one works on the Land or whatever you do as building or whatever the aims are to develop it, requires on your part a certain entity, the wholeness of yourself, that what you could be in life, now you give and then that what will be the result will be coherence. It will be an entity, which belongs together because that what has been given is really the highest form of your ability. The devotion represents, of course, your emotional quality, and it is in relation to that that it becomes much more important for a person when he wants to go to the Land that he actually wishes to go, and does not go because someone else is going. It's much better and you must make this kind of decision for yourself. Don't go unless you really wish. There's no use of having people hang around; they take away from you when you are honest and sincere in your own attempt; they take away energy from you, and it is not necessary to maintain them. You wish to give what you can, and give it in that sense only. When you get there, you must remember these kinds of things. I would say each person who does get there in the morning, should first realize he is entering into something that you wish to become sacred.

It is nothing unusual because whenever one is interested in the development of oneself such moments must take place every once in a while that you

arrest yourself in daily life and you try to loosen yourself from it and from the influences which of course all the time affect you. And that you try to get rid of every once in a while certain manifestations, as for instance when you stand still and not only think about standing still but actually stand still and break your ordinary monotonous mechanicality.

Whatever it is that you want to practice for yourself, whatever it is when you get there and the state in which you are and also when you leave, just before you leave, do not immediately go over into ordinary life and sit in the car and talk, talk.

What is it really that is required? The understanding of a church or a temple, and the reason why it was built originally, for the glory of God. This is a very small thing for us, that is, that what we build is almost infinitesimal, but for us as we are and small as we are it can become the greatest thing in the world. it is sometimes greater than that what you build for yourself, because you can say even, that if I want to Work for my own Soul then it remains a selfish desire and it is quite right that I want to have that as a form self-centeredness and that I want to eliminate the selfishness when I so (do?) not affect others and take anything away from them, then of course I'm entitled to become whatever I wish and can be and could reach.

And one can also say that that what is infinity has of course no bounds whatsoever so it doesn't matter how much one takes or that one within oneself finds that what is boundless and endless, and that therefore what the Land should become is a fund, temporarily housing life and that life again dedicated ultimately through its own Work to the possibility of further perfection.

So when one goes there I say it could be like a church in which one can come to oneself and then in that kind of dedication you take yourself in hand and you say here I am, what is the aim for me to be here, what do I wish.

My aim is two-fold: to Work on myself as well as I can with others and engaged in physical work, and the other is to leave that what I can spare. It is the same way with a person when he wants to Work on himself that there is a point where he is willing to give up, I say certain things, perhaps certain parts of his life or certain essential values of his life for the glory of God.

M1687 – The Aim is "I"

You must understand that what is the aim: not yourself, not that what you are on earth and improvement. The aim is an "I". The aim is constantly on the creation, constantly on the problem of conversion of energy. It is constantly having in mind, God, to go to him, or to beg him to come to you. And you, being in that state, that you are able to receive him, as it is necessary, and as it behooves you to be when God would come to you.

The aim is "I"; the emphasis is not enough in your meetings. It is always a little description of what you experience, and it doesn't make any difference what you experience. Everything of experience in an unconscious sense is absolutely the same; everywhere on earth it is the same, because it has no further meaning than just the earth. And when earth becomes a point from the standpoint of the sun, what happens to all those experiences which, at the present time, Mother Nature will let you believe are so important for you?

But when I talk about "I", I talk about something entirely different than what the earth is, and it is the creation of course for that "I" that makes it so difficult to live and to understand, and to tell Mother Nature that you have another aim, not just that you want to continue to fall asleep and remain asleep. And that you are entitled to because you are created in the image of God.

If one knows this, that is if you feel it with all of you in your bones, in the totality of yourself as a personality, if you know that that is the truth and you become emotionally in contact with something that is of a higher nature, then you will grow and you will grow out of this kind of a form in which you now happen to live, regardless of how beautiful it may be and how lovely and how flexible, and all the different things.

Of course, you wish your body to follow you because it's your mind that, afterwards, will dictate to you what it is. But the mind cannot as yet because there is still that Kesdjanian body to overcome. That still has to be formed. And that is the idea in the creation of an "I" that I say, this "I" is that what gives me the possibility of creation of an emotional body.

The "I" is a soul ultimately but only my thought and my wish towards that will give me the ability to create something that is for me now, that is the development of my emotional state. That is why one emphasizes in Work not so much this observation process and all the rest that goes with it –

impartiality and simultaneity and then of course participation.

All of that of course must come. It'll come logically. When one is in the presence of something that is higher, you will know that there is a requirement and a responsibility on you. You know that, in that case, you cannot fool yourself anymore. You know that in the presence of God you cannot lie. You must want to make all attempts to be truthful. And the only truth is that you shut yourself up in the explanations of what you are, so that there is nothing left over of the interpretation and the excuses and the justification and rationalization processes of your mind. Of course then your mind starts to function purely, and you know well enough that when there is God, how can you love yourself? All you're entitled to is to love life and not your form. And when that is only love for life, then you're impartial to the form.

M1434 – Group Aim

A group as a group has an aim, which does not belong to each person. It is an aim outside of the group as a whole towards which each member works. You unite in an aim outside of you, which is very impersonal. It has to do with the possibility of man in general to wake up and to become conscious. It has to do for that reason with each person who is a member of the group and the accent is on that kind of an aim. Which aim is not as yet in existence among the group. Which aim does not as yet create an atmosphere among all the members, and the members as yet do not know that they should be the motivation for any kind of activity in which the group as a whole is engaged. And that therefore anything that has to do with Work, even meetings when you get together and talk about Work is all the time with an aim of becoming a man in relation to that what you are now and what you would wish also other people to be.

You unite on the basis of the realization that every person is unconscious and that the sole reason why you get together in a meeting is to talk about the possibilities of how can each person become conscious and how can each person help someone else in that group.

M0501 - Aim of Learning from Ordinary Life

What do I do in ordinary life? I put myself in a certain state when I am faced with a certain situation, maybe with people, maybe by myself, I am confronted with a lot of thoughts and ideas which I do not know how to handle and which affect me, I put myself at that time in such a state that I

say, “Let me try to become objective regarding myself; that is, the instrument which receives impressions and it is an instrument which has impressions in it and which impressions have to be rearranged.

You see, I immediately have to take myself as I am and I have to make as much of a harmony out of myself regarding a certain situation in which I now find myself and in which I wish to apply the possibility of waking up. If, for instance, I say, “Good morning” or if I say, “How are you?” what does one mean? Physically? Are they healthy? Or do I mean how are the conditions for your growth? The interest is not that one is healthy than only to the extent that in a healthy body the possibility of a healthy psyche can actually assert itself and that the psyche, that is, our individuality needs for a long time probably the existence of a physical body and that therefore the physical body has to be in a good state, a good healthy condition, healthy in accordance with the five rules of Morality, the first three centers, that is, physical, emotional and intellectual have to be such that they can function.

So, when I say, “How are you” I mean; how were the opportunities for you to Work? In that sense there is interest – not in an ordinary sense. That is cheap. If I say, “How are you? How have you been? How did you sleep?” Well, maybe it is alright. For ordinary life it is wonderful. Sometimes it is extremely kind. But it is not of interest because it is assumed. We live in ordinary life; we live in accordance with rules we know. We live in accordance with what we think is right for us. Naturally, if we dissipate our lives, our physical body and drink too much or sleep not enough or indulge in all kind of, let’s call them vices for a moment; certainly, what can I expect? If I get crazy because I have all kind of strange and funny notions, how can I expect to Work?

But the question is we are past that. We assume that we are ordinary human beings with common sense, that we do not dissipate, that we have a certain sense of responsibility regarding ourselves. And therefore, if you ask someone in the next week, “How are you”, mean it that way. Mean it in the sense, “What are you doing? Can you hear in a voice that I am interested in your evolution; in something that maybe you have as an aim and that therefore I am interested in that aim of yours to find out what perhaps have you been able to do to become a man as you should be and perhaps how many difficulties you had to overcome; and that I am regarding that sympathetic because that is of interest to me since I am in exactly the same condition, trying to find out for myself how I can grow.

By introducing this kind of attitude in one's ordinary life I am reminded. I am reminded of the necessity of myself having to do something about myself. And now I am confronted with an ordinary person, maybe who is unconscious and still I say, "How are you" and maybe he takes it the wrong way and I mean it in the right way; and I try now, by saying it in a certain way to wake up to myself and to make sure that that what I say is actually meant in that sense and not in any other sense really.

I say simply to ask how someone is; unless it is a doctor who has to take care of the physical well-being of someone else; that is a different thing. That is professional; one has to ask it. Someone falls on the street and you say, "Did you hurt yourself?" It is ordinary life. It belongs there and there are many things that belong to ordinary life. And far from it to say that they do not belong and I should not pay attention to them; of course I should. But when I am really interested in what is life for me, I become interested in what is life for someone else and then I use someone else in order to be reminded.

M0610 – Aim to Wake Up Has to be Clearly Defined

Why shouldn't I take life easy? If one comes to a conclusion that you should not, that there is something that you must live for, then you have to define in your own life and for each individually, what it is that you really want. And on that point, I am quite certain you are not clear. It is still much too general. It is still too much of an aim of becoming harmonious, and hoping for the best, that ultimately you will start to realize that life is worth something and that it ought to have meaning. And in the meantime, you will continue to carry on in exactly the same way with your ordinary life as it is and every once in a while you hope and then you think and then perhaps feel and perhaps at such a time you try to wake up.

And how long do you wake up? For how long do you actually make that effort? And then it goes again and there is your ordinary life unconsciously proceeding, eating up your time and approaching your death. Because if, if it is with you, if it is with you during the day, if it is something that does not leave you, it has to show; it has to shine out of your eyes. It has to be so apparent that people will notice it but that you yourself will know that you are and that you are living on a different level of Being and that your life represents the possibility of something that you dream about but that you now want to make reality.

You are not as yet, and I will say this time and time again, because I am quite certain that all of us fail. What do you read? In what direction are you interested in the rest of your life? What kind of a judge are you about what takes place in life? And what gives you sometimes an air of superiority, which undoubtedly you are entitled to because to be awake is different from being asleep.

But you must not only pay lip service to this. You must be much more intense, really intense. You also have to be much more patient but it has to be on the tip of your tongue. “I am”; on the tip of my tongue – not somewhere in your head with all kind of cobwebs and dust over it. Really so that when the though comes to you during the day, in the morning after you have slept and you did not feel so weak or perhaps you are afraid of the day ahead of you, what do you say? “I will make it a good day; I pray to make it a good day? Do you ask yourself, “how do you start?” And if you do start, do you have belief that it will have a result? And if that result does not come, are you disappointed? And then do you make a special effort because it has not come and perhaps it needs more energy, more wish, more desire, more opposition regarding ordinary as you find it on that beautiful morning when you wake up.

And to make out of a week two days of outstanding value, not only one Sunday, but also another Work day in which that Work day you are going to show yourself, to people you live with, you work with, to show that part of the world with which you are in contact that you are different and that something gives you at that time during that day constantly as if you are being fed from a different kind of source and that you become on such a day a channel.

M0326 – Aim of Man on Earth

We do get together but that we want to exchange it on that kind of basis so that maybe out of that, out of much little discussion like we have now, we will have some form of inspiration of wanting something, aspiring to that what is not our own at the present time but which is within reach. We wish. Sometimes wishing a little more. Sometimes a little less. Sometimes a little easier. Sometimes with more courage. But not to be discouraged and to keep on going, not to stand still, not to fall back, to keep on going, constantly having an aim ahead of us as if the children of Egypt, when they left Egypt and for forty years had to go through the desert. But nevertheless, they had

in front of them something that kept them going and that lit up the road for them in the darkness.

It is that kind of aim that will constantly disappear, you might say, and will be ahead of us and it may be that we will never reach it, not in its entirety but of which we can reach, every once in a while, a little bit. And that would give us then, insight, understanding of a certain kind, life of a certain kind, reality also, as I say, of a certain kind, a level, a different kind of level, a different kind of Being for oneself, a different form of living and, as a result, tremendous amount of freedom.

We are bound now. Anyone who realizes they are bound, maybe they would like to Work in order to free themselves of that bondage. Maybe we do not understand that we are bound. Maybe we believe we are not. To the extent that I realize that I am, to that extent I will Work. If I understand that I must Work, to that extent also will I become free.

This is not a hope. This is an assurance. This is a law. It is a cosmic law. It is not a law that is dependent on humanity. It is not which is dependent on circumstances in which I live. It is not a law of earth, which again would bind me. It is an inner law. It is a law by means of which I have contact with that what really is myself, and towards which I wish to go since, in the last instance, that what is necessary is to become united with that what I now, from my standpoint, call infinity. And I have to find within myself, in my subjectivity, something. I have to find something by understanding my subjectivity, something that becomes objective for me.

It is a very difficult thing to see in that way; that out of the substance of which I am made, by a certain combination and rearrangement of molecules, something starts to exist; that that what is future is based on the past. Then again, the future will only be a result of the past and that that what I can become is based on what I am now. And that the arrangement of such molecules in their own form, do not change than only in their relative distances, you might say. The relationship is right. Something …? They can exert different kind of forces on each other and because of that, the totality of oneself becomes changed, chemically changed into a different kind of product which is objective and not subjective.

So that in that way, God is us and we are God but we have to work in order to understand that. And it is not profanity. It is a reality of oneself which I

recognize by negating within myself ……. It is minus times minus which must become plus. It is the search of that which is now for me negative into negativity, to its end, understanding then its relation which then for me becomes positive. It is also that where the joining point is of negative absolute and positive absolute, into one. When the oneness is reached, there is no further division. I have to reduce everything again to the moment of existence. I have to reduce time to a point. I have to reduce solids to its own point, planes to a point, lines to a point, time concepts, all three of them, to a moment and then in that is continued the totality of everything existing so that then out of everything, all will remain. That is God.

This we are, since we are made in that image. But, as I say, we have to work to complete it. We are not complete at all. And the realization of that incompleteness will make us work for the possibility of a real existence, which I say is a reality that belongs to us. It is what the bible calls our birthright. It is that realization of mankind that although it fulfills the function of maintaining earth, is not of this world. And that, for that, becomes means of honest, serious, real Work on oneself, and I say again, is the only way that gradually out of this bondage we can free ourselves and become that what we should be and become that even on earth.

Let there be no mistake about that. I have to die in order to become a man. The possibility of the development of man is on earth. And I can be man on earth and at any time leave if I wish. But one can be here man number seven.

Go with this now, maybe we Work. Maybe something in you can be that serious. Maybe in all humility when you sit at the end of the day in your chair before you go to bed, or when you sit in bed and realize that you are there and that you exist, and that your life has in it again another day added to it because of today and that you still have a responsibility since you are breathing, that you still have to live and also that you hope you will wake up tomorrow. And that there is a necessity of again doing something about yourself to find the proper relationship between yourself and your Conscience which then will become your individual God.

I hope that. I hope you understand that. I hope your life will have that meaning. Only then we will really live. Only then. So let’s go. We will not talk anymore. No, not now Fred. But next week, but next week. We will have questions and tasks and reporting, anything you like. Not tonight. Goodnight everybody.

M0388 – Having Aim Constantly

Do you realize how often you spend energy in any kind of a form foolishly, so that you, for yourself, really ought to be ashamed? Why aren't you ashamed? Why is it that we are so stupid and so ignorant that we do not even see that we are wasting time and energy and that we do not even see that we do not really have a conscience and that we do not want to live but to (?) things as they are and that in most of the time that we spend, we really love to be asleep.

It will be a long time. It will require probably experience. It will require suffering. It is not that I hope it for you. You are, for yourself, your own guide. You will have to decide for yourself. No one will do it for you. No one even will require it of you. No one even has a right. No one even who loves you has a right to tell you to wake up. Even if you are married you cannot tell wake up. You must leave it.

But for yourself, you become your master, your own. You wish, if you wish then you would become a man in the real sense of the word if day in, day out you try to remember that; I am.

You must live; you must live well. You must live a right life. You must live with a purpose. You have an aim. You must not forget this aim. You must wake up with it. You go to bed with it. You dream about it. It must be with you twenty-four hours a day. It does not mean that you can Work all the time. It does not mean that you can be conscious. Maybe very little of such time you will be conscious. But whenever you can, you have an obligation to try to wake up, even if it is a little, even if you stir in your sleep, even if you are like a black sheep, a little bit dissatisfied and you do not take things for granted. That is your conscience if you can listen to it. If you can be quiet, really relaxed, come to yourself and then hear it. And then maybe you will do something. And maybe not. Who knows? You cannot find it. It is not in your horoscope.

M0387 – Aim to See Oneself in All Conditions in Order to Wake Up

This building of Hanbledzoin, that what is necessary as material, I only will build by trying to become conscious and making an effort in waking up and, in that process, sending the energy as received by impressions, to the proper place where it belongs which is the subconscious which I have compared to the possibility of the so-called neutral areas in one's cortex.

So here is the solution of such a problem. I have enough material. I know exactly what to do. I do not do it. I start now by trying to become aware of my ordinary little forms of my physical body's behavior, a little different from what it usually is in order, you might say, to draw attention or to create friction so that with that kind of friction I am reminded to wake up.

And that is why, I said many times and you remember Gurdjieff saying, how many, many, many times this has to be done; to keep on trying to see oneself in all kind of conditions; in conditions in which you do not want to see yourself, in conditions in which you are and even where you will have to accept conditions as created by someone else as they are, as such conditions are, as you are, impartially. And, in that attempt, one wakes up to oneself and then the energy one receives in the state of awareness is available for a different kind of purpose. And you must use every form of your physical behavior for that purpose and change it, day after day changing it. Use one thing now, use something else tomorrow: your tone of voice, the way you wish to speak, your facial expressions, the way you hold your telephone, the way you put on your dress, the way you walk in the street, the way you wash dishes, the way you talk to someone, the way you hold your head. Whatever you do of physical behavior, now comes within the realm of your wish to observe it; to see it and to accept it the way that it is; not to be deviated by criticism or a wish that it ought to be different or to create, because of such a situation, another psychological ill. Nothing that you will see is wrong. You have to accept it. That is what you are. You are not different. Except for changing a few little things, you do not change the state of yourself. You do not even change the physical body appearance.

What you do change is the manifestation, that it comes from another place and it is not on the periphery but it has been transferred to the point of gravity which now is in the center of one's essential being. And gradually, out of that, one starts from that standpoint of seeing more what actually is, one starts to manifest in a much simpler, in a more honest, in a much more serious way by eliminating all the things that you know very well are not necessary and for which you become responsible and which you now want to save because you are responsible for the expenditure of energy. You have, to some extent, taken charge of that what is the behavior of your physical body only. And, in doing that, your mind has become your king.

The mind is the sun. The cosmos we are. The building of our world, the microcosmos. So above, so below. Only then we will understand the totality

of the universe if, within ourselves, we reach the seven possibilities of Being. The seven levels of Being as represented by man one, two, three and so forth, up to seven. The formation of his three bodies. That is the aim. That is the aim on earth. That is the aim after we die. It is the aim now; and the possibilities for that exist. The probability can exist if we wish. That wish is a simple one; try to see yourself as you are, no complications, no new theory, no new way of thinking, nothing introduced but only one thing, Objectivity regarding oneself. No further philosophy, no further explanation; no wishy-washy illogical statements. One statement: I Am.

This becomes the most important part of Work. When I say "I", my mind says I. When I say "Am", my body responds. It is. In that, I Am. That is my being because my feeling then is touched by such statements of strength that then such feeling as feeling center, wishes on its own accord, to join.

There is in each man the wish, the desire, deeply buried, to become one. All the time, if one only wanted to listen to that what takes place in oneself at times, in quiet moments, when one can be alone, one wishes peace through oneness, through an entity, through wholeness, to be. That is what a real wish is. One does not want, as in ordinary life, to turn all the time a different kind of a faucet to the different aspects of the world. One wishes. If one asks; ask; what would you like to be? Always the same so I am reliable, dependable, that I am a friend anytime; that I can help anytime. This is the aim of everyone who happens to think about his purpose on life and what he would like to become. We hate really, deep down in ourselves, we hate that we are hypocrites. And this assurance for oneself that we know we ought to live in accordance with a different kind of a rule and that we are not satisfied in the end by having to accept the conditions of earth as they have been presented to us are the way they have grown because of different conditions in which we have lived and which we have called our civilization. That there is in us, inherently, this particular wish of becoming one again and again.

If one could see through such manifestations as we now call our life that what actually exists. What is the aim anyhow? To try to understand what life is in ourselves as life force. And why shouldn't that life force now be one with all life existing? Why is it necessary to have different manifestations when all of them as different manifestations will die? Why is it necessary even to be born? Unless there is a very definite reason for that and the decision that one makes is the decision of the black sheep. It is the decision of knowing that that what I see is subject and has been subject to

Kundabuffer, as Gurdjieff calls it. So that I do not see things in their proper way and that my memory also is faulty; faulty because it does not see things as they are.

I wish to be. I wish to see myself as I am. When I can see that impartially, in all truthfulness, then I have gained what I really set out to do even at the time when I was conceived. No one asks for me to be put, as it were, in a uniform. You might say it happens. Nevertheless, I find myself confined to that what I call my body. And I constantly rebel against such confinement. And make it even worse by being educated and creating the illusion of a prison so that there are two things that I have to go against. One is the Kundabuffer and the consequences in which I believe. And the second is that I still have a body with which I now must work and with which I want to go somewhere so that I cannot shed it and leave it behind.

That is really the purpose of the phoenix arising out of the ashes. If I can see my life as a means to the possibility of really living, even if it is step wise, even if it may take I do not know how many years, it does not matter, as long as I wish to live, and, in that living, constantly have in mind that what motivates my life.

I am interested in that kind of life. I am interested in that kind of memory of myself; in that kind of being reminded of that what I used to be so that I again can join and that I, after having fulfilled the obligation which I now take on simply because I happen to find myself in such a condition, that then, after that, having fulfilled them, I can actually be and help and be dynamically engaged, in balance, with that where I really belong and find my place in that balancing of forces as they appear and of which I then become part.

Section Two

M1429 – Aim to Escape Bounds of Earth

In Work the motivation is, of course, that I want to get out of what I am. When I say I wish to evolve, it simply means I have to grow out of what I am because in me there is life that wishes to grow and it wants to leave that what it has now. I can say that that what is now holding it back I want to cut loose from. I want to be free from that so that life can stand on its own. Like a plant will grow up towards the sky, out away from the earth. In the same way I wish to grow. And I determine, if I possibly can, what I ought to be. Ideally, or at least, more this and more that and less something else that is now a vice. And I want to have something that belongs to me. And I define what it is to be a harmonious man. This is an aim I have and it is penetrating into me, completely. It becomes part of me. I am imbibed with it. I swim in it. With this, that I know I must work for a definite aim, and then at that point I will drop every description.

This is extremely difficult to do because I am already attached to that what I wish to become. And the aim is right because it is based on the realization of what is and what is not right and I want to get out of. I want to change myself, to have a better attitude towards it, so that I can actually be what I ought to be. My aim is, in the future, to become something and then it is asked that at that point I lose interest in it. Because I say I want absolute facts. And the absolute facts cannot be when I'm involved in anything. An absolute fact has to be by itself.

The question is, do I really want and need an absolute fact? This I think you have to consider very well. Because there are many facts that remain personal, many facts that are subjective which are very lovely and beautiful, and still, if I don't see that they bind me to earth then they… if I do see that, then they can be of help and I realize that I can be free even from that. I have to be free from all thoughts, free from all feelings, free from myself. I have to lose myself in order to find my "I". I have to have an aim which gives me the strength to wish to Work. I have to have energy. I have to be in a state in which I can Work with energy available. I have to be in a state, as Gurdjieff would say, of Mars. Ready to fight at the point, poised to fight. Then I make an effort. This effort is extremely interesting because it is as if at that moment when I say "I make an effort," my energy becomes available. And it is then as if everything related to that energy in a certain direction is then taken away from it. It is as if that what I projected in the future has become a

point of existence. And then that in time becoming a moment. I realize that I have really no right whatsoever to determine what should be because I do not know it. That is, that is how I lose myself, that I do not know how I lose myself, that I do not know what is really good for me. And, at the same time, I have to do something. And that what comes then to the foreground, you might say, concentrated in that one moment when I say to myself "Make an effort and try to wake up," that then the energy is converted into the possibility of actually being Awake. Or I say sometimes in the creation of something that will help me. Or that I say that what is needed is a porosity on my part so that I become open to the possibilities of a future without defining the future and not even dwelling on the possibility of realizing it in time. But I live at that moment, in that moment, with the energy available converted because of the effort into a different kind of rate of vibration. It is as if that kind of an energy is then changed into a different kind of a quality because I shift over from me to God.

This is really what an effort means. I say then not mine will. I say thine. And I leave it because I wish to be blessed in such a way that I can lose myself and still find myself. That I know that I can still exist but without having any determination of that what ought to be how to exist. That I wish to open my eyes. That's all I wish. I say I am unconscious, I wish to be conscious. I say I am asleep; I want to wake up. I want to become aware of my existence only. I don't want to become aware of the thoughts which point to the future, or the wishes I have for accomplishment. I want to be aware of myself existing, and in that state of being awake I will be able to see what is right and what is wrong. Then something will be able to choose for me what this personality ought to do.

That's really the reason for wishing to evolve and to evolve, you might say, stepwise. Not sliding evolutionarily into it. It is a jump, a changeover. It is the introduction of a new conversion of energy into a higher rate and the higher state is a higher step. There is an up going line, a vertical line. The horizontal one leads me to it. At times in the previous step I'm still on the surface. I'm just beginning. Sometimes I hit my head against the next step but I'm not going up until the moment when there is a determination that I wish to go up. Then I climb up vertically and time stands still. It is the realization of that kind of a step. When I am horizontally on the step, time is with me, and I use it in order to go from one place to another. When I go vertically I stay at that same place, I stay at the same time. All that happens is that I go up and then I'm in a different time field. I'm in the time field of

history. I'm in the time field of seeing that what is potential becoming actual. I see then that what is in me being converted into the actuality of a consciousness.

You dilute your effort when you try to describe it, good as it may be for you to give the energy of a wish to Work. And you defeat it completely when you think that it ought to be in a certain way. You do not know. God will know, if God is his Endlessness. God is at, you perhaps can say, that it is at the height of the next step because that for me is already God. God being away from where I am and infinity regarding my own form. I can endow it with putting it any place as long as it's away from the laws of myself. And that, therefore, this concept of God can start already at the next step. It's not the totality of all God existing, omnisciently. That I know well enough. But for me it's enough because it will help me a direction in a vertical way above. Away from earth, away from that first step. Leaving this earth, leaving my body. Converting the energy into an emotional capacity for formation of a Kesdjanian, emotional body. As a body then, almost I would say at such a time, being lighter, being able to rise on a vertical line, of insight because of changing of a … or getting away from what is the surface of the earth. Getting more perspective. Knowing what I leave and leave behind gladly and not knowing where to go. All I know is I'm going.

It is the opening of one's eyes. It is the creation of one's "I". it is the beginning of a consciousness, it is beginning, as a wish, of a conscience. It's a beginning of an insight into the reality of my life. It is an attachment of something from me which is sacred for me towards that what I believe in an existing, towards which I wish to go and which I finally would like to unite with. So that then, in that way, becoming one after one step and another step and another that I can continue in that kind of direction by constantly changing from the surface by the addition of a quantum of objectivity going to the next step and the next level.

It is that kind of a mutation, this kind of changing the ordinary species into that what is a new kind, and remaining permanent regarding that mutation. It is a new something that will then be forever. As far as where it comes from, it will never return. It is not an evolution. It is a bridge between the DO-RE-MI and the SOL-LA-SI. It will not return. When I do go across FA I don't have to go back to do anymore. When I'm in DO-RE-MI return constantly to DO because that is a little circle that I can't get out of. DO-RE-MI, MI-RE-DO until there is a force. I am in this circle and at a certain point, I go off on

a tangent, centrifugal and centripetal. That what keeps me to the center is now released and I go off in the direction of a straight line away from the center, away and free. That is the indication of the step of how the energy will go. But I go into infinity without knowledge of what I will meet. All I know is the circle of the world where I live. When I get off it, because of this constant circling around the center, the humdrum existence of myself, the constant being tied to that what is the central point of my world. And now daring to leave for some reason or other, never to return. But then to receive something of an infinite quality so that I need not return anymore.

These kinds of processes are not always complete and they are not always one-hundred per cent. They are to some extent party "I". When I climb up the second step, when I go up vertically, I'm not immediately at the top. It takes a little while. During that process the principle of "I" as an objective faculty and as a result of observation, as a result of impartiality and as a result of simultaneity is in principle there. But it may not be as yet hundred per cent. It may be one per cent. As I climb two percent, three, until finally at the top is a step that is accomplished. Then, on a new step, I go with objectivity hundred per cent.

The growth of this, the formation, the going from one step to another is the first indication for man that he is free from this life as it is on earth. We say it in a different way. We say that a man can go to the planetary level. We say that a man can go to the planetary level. We say that a man can become free from his body by forming a Kesdjanian body. It is only that step. It is the first freedom in store. There is a soul. There is a possibility of ultimate freedom, of leaving earth. There is a possibility of a harmonious man, becoming one as a new unit, for a cosmic relationship. But whatever there is as more of God as a whole, it will all be disclosed. The main thing is that we go. We are active. We want to, because we want to get away from this body after having paid Mother Nature whatever we have to pay. We pay her, because we would not be able to climb from one step to the other until we rest on the first step. And that becomes the point of leverage for the foot to lift itself up with the weight of the body climbing.

It is so difficult to remember it. And if you don't remember it you spoil your Work. Your Work has to be entirely free from any indication of what you really wish. All you need to say is, "I know, I want to Work. I know, I want to wake up". That you get out of bed in the morning and at the point where you are not as yet determining what you are going to do all you wish is to

open your eyes because you have slept enough. Or, at least, you should be rested. If you're not you're still bound. In ordinary life you remain bound. Maybe you're not ready to go and become awake, or aware. You're still sleepy. You still wish to rub your eyes out a little bit. You still believe that the sand in your eyes ought to be there. You think that your eyelids must not open up to soon because the light is too strong or whatever it is that tips you to the earth. Whatever ties you to your ordinary physical, intellectual and emotional manifestations. Whatever there is that is still your personality that you hold so dear, that you cannot as yet sacrifice on the altar in order to receive the blessings of the Lord. Whichever way you want to explain it to yourself. It doesn't matter if you use any kind of religious terms. As long as there is a feeling that you know this is really what I wish when you are by yourself and you don't have to give any account to anyone. Quiet, and then determine what was today for me of the direction of that where I really wish to go? How often did I think? How often did I convert the thought and the felling energy into an energy of awareness and awakening? What experience could I today write up to my credit, to the addition of that what I feel I have to build as a Kesdjanian body? To what extent could I say once and for all I'm free from this and that, I need never return anymore? To what extent have I eaten my karma for today?

M1548 – Aim requires Sacrifice

An aim requires at certain times a tremendous amount of sacrifice. It does require, in the end, the sacrifice of yourself. And don't make any mistake about that, that it is necessary, in order to understand what is the proper attitude towards an aim and building your Soul, that everything of you, what you are now on Earth, is going to be sacrificed for that purpose. And you may as well learn it now. Because that is what God will require of you. He requires you, when you are a member of a group to understand what is the meaning of solidarity, the meaning of feeling, the meaning of living together, the meaning of sharing, the meaning of giving something without any thought whatsoever of having any return.

M1596 – Universal Aim

A man's aim is always threefold, a daily aim, with which he lives from the morning to the evening in the hope that he will make it in the evening, that he won't die during the day. He also has a life aim, which belongs to him whatever he thinks or hopes for that what his life may be worth and how many years he hopes to be able to live, and that during that time he might accomplish certain things for himself and for others who may be close to

him and whatever name he wants to reach or whatever respect that he thinks he is entitled to.

And then there is a third aim. I call it Universal aim. It is God-like in nature. It is something that exists outside of this world of the Earth. It is something that has to do with the place of man in relation to eternity. It is, of course, a question then of trying to understand what is meant by such big terms. What is meant by life, really for him, and to what extent a man can believe that life as it is now is part of something else, and not even a part, that that what he represents as life is already infinity, but he doesn't know it because this form in which it is prevents him from seeing the truth.

This Universal aim has to be for a man in his inner life and it has to reach as far deep as it can go and as far deep as a man dares to go, down to his Magnetic Center, which, as you know, is the central point of where the level of the being of man should be. It isn't there all the time. The point of gravity of a man and the level where he lives very often is on the surface of the outside world. The manifestations and the way he lives in ordinary life, if it is shifted to his essence, it is already a little better, but it still can remain unconscious.

In order to find the Universal Aim one has to make attempts to be conscious, and usually when that is reached, even then may not be clear. The real reason of understanding what is a Universal aim only comes with the development of conscience. When that is there, a man starts to understand his relation to God, and it is God who tells him about Universal aim, not the books and not anyone else on Earth, not even a man's own possibility of a soul. That what will be told comes from above, not from himself. That is, you might say, sounded in the universe, and that what is in man's Magnetic Center is like a loud speaker, is not his own because it is not activated by anything of himself. It is activated by the higher laws and for that reason, not being his own, he has to wait until there is a proper relationship between him and God himself.

And it will only be when man, having a conscience, can then be open to that kind of an influence. When one lives a daily aim, it is affected by the yearly aim and by the life aim. When one lives a life aim, it might be affected by the Universal aim. It is not necessarily for Earth. It's only necessary for the continuation of life after earth or for the realization of life on Earth that it could be omnipresent. If that's the case that I understand what is meant by

being everywhere, that also being always in eternity, and also that that what is knowledge becomes omniscient as an understanding for myself, it is only then that I become interested in such Universal aim for me. And then it is hoped that such an aim will start to influence my life aim and also my daily aim. That is as if at such a time my daily aim becomes deepened, that in that, although it may be described in a certain intellectual manner of that what I want to reach and I can even make lists of what I should do during the day, I can even say that it should be done at a certain time, and I can put myself under a certain framework of order so that that what is in my mind tries to tell my body what to do, all that is quite infantile.

But when it starts to deepen, that is, when in the activities of the day I can introduce certain emotional states, and when by means of such deepening emotion really give color and volume to what I am doing, then I introduce into my daily aim something of the Universe. It may not be very much in the beginning, but at least it has already the principle. When it is a yearly aim and when it becomes a life aim, that is different. That is where the devotion of man really could become apparent in his ordinary life on Earth, and that is the particular period on his life span when he starts to understand the relationship of his inner life towards that what are his outer manifestations. And it is there where the beginnings are of that what is Universe for him to introduce that into his life's aim so that his life then becomes, as it were, transformed and that something in him is converted into energy of a different kind.

M1574 – Purpose of Life Aim

My name is Ben Pontius and I've been attending John's meetings for several months. I think I don't know what kind of a question to ask except that I would like to be given a task. You know I've heard so much. I think that as far as I can tell, the only good it does for me to hear more is that it perhaps gives me the proper feeling. Sometimes I get that feeling and at other tines too. But I don't know exactly what to do sometimes.

What makes you interested in this kind of work? You see a person has of course a great many facts about himself, a certain philosophy, a certain form of ethics, a determinant for his behavior; he is thoughtful. He has, of course, feelings, many times in relation to other people. He considers himself alive. And he has a wish to continue with his life. And in experiencing and in living what we simply call outer world or whatever it is that one performs, by certain functions as a human being living on earth, he has his ideas on

how they affect him. He also knows a little bit how he reacts to them. And out of that comes a very definite attitude, which you might even at sometimes call a conduct of one's life. And that therefore when one now is interested in a certain development like this, which has not primarily to do with conditions of earth as I live my life now in an unconscious state, I have to have a very definite reason why I become interested in a rather difficult way of looking at myself and the wish to continue with that accumulation of data about myself which I then believe that ultimately may be of use to me. The reasons why can be of use can be of course two-fold. One is that find myself in this world and I know it is not entirely correct the way I am, and maybe there are certain things I don't know about how to behave, what to think, how to feel or deal with other people, what I should spend on what, what kind of aim is right for me, and whatever may be that I consider myself when I live in this world in this city or wherever it is that I am engaged in physical work, professional work, all kinds of things I am interested in. Why do I spend the time on that and how much will I allot to each different activity? This of course has to do with an aim that I have for myself over I call it my lifetime so that when I grow older that I hope that I've reached a certain maturity and that I can consider myself and the rest of the world as a kind of a man who is this and that and I try to describe this every once in a while of what I consider to be an ideal man for this life and what I hope for and what is justified, what is within my means, and what actually I will be able to accomplish.

It is an aim that belongs to this world. And I can understand that if I know what I am and actually can count on that what I am and that it is reliable enough, that it doesn’t vacillate and change day after day or even go through many changes during the day, that I would like to have a little bit more knowledge in order to become steadier and more steadfast in whatever aim I may have in mind. This is a very definite, good reason to want to find out what one is and it is then the acquisition of the further self-knowledge without defining immediately what self is. Your other is a different kind of an aspect. I find myself as well as everybody else on this earth as a human being and I happen to be here. And perhaps there is a reason why I am here, but I don't know exactly why because certainly I was not responsible for myself being here. And I can of course accept the fact that I am alive. I also can have within me a very definite wish to continue to live. And when I think of my life as a whole and having grown up and becoming more and more mature and experienced then that after some time I will die and then of course I ask that what happens to me. The question is then is that I consider

as well as everyone else on this earth as having a definite function to fulfill in the sense of belonging to humanity or to a certain form of the organic kingdom as represented by the different personages which happen to live here, and I being one become interested in the kind of a fact that so many people now populate the earth and what for? And that conditions among them, that is with war and all kind of different things which seem to be sometimes nonsensical and sometimes extremely dangerous and sometimes unknown even as a cause or where they will lead to.

Or thinking about the general condition of the earth as it is now and of humanity and progress and industry all the different things we are engaged in and that give us to some extent a very nice way of living to make it easier for ourselves, that I start to question this whole problem of the purpose of humanity populating the earth. When I look to the outside world, I must come to the conclusion that I am probably exactly the same as anyone else, since I am a human being. But when I try to translate it in a terminology of my own world and that what I am as a personality, I also make a. distinction between that what is on the surface and which comes out as a manifestation of myself and that what goes a little deeper and that what I call then my feeling, or perhaps that in this kind of a feeling going deep enough that I become emotionally involved in the existence of myself.

And that then I start to look for a purpose of this life as I have to live it. And then I question whether it is a fact that after I die, I will die completely and be , you might even say, dismissed. Because that is against my particular vanity. I cannot understand that I would have to live on earth and go through all kind of sufferings and perhaps solve problems that are difficult to solve and then at the point of death I have to give it up. Then I ask what for do I live and why should I continue the way I am doing. And why should I even suffer? This particular problem of course has to do with the possible evolution of a person so that when he is on earth and equipped the way he is and probably sufficient to meet the conditions of earth, that besides that, and again I return to my emotional state, that there must be something in me that perhaps could survive. Or at least that there is the possibility of reaching a more and a better understanding of the aim and the purpose of my life.

And this time in the sense that, do I have to accept the fact that death ends all, or could death have a definite meaning for me of giving that which is the essential part of myself more freedom since it is not any longer bound by my physical body. That is why I ask, why are you interested in work?

See, I am perfectly willing to give you a task, but I have to know what for. I can do a task. I can surmount many difficulties, I may have an aim that I want to learn certain things and it may take ten years before I can learn. But if I actually wish of course to learn, I will sacrifice a great many things and I will continue until I've learned what I set out to learn. But again I ask, what for?

Because if it is in order to be admired, or to get a better position, or to earn more money, or for myself to have satisfaction that there was an aim that I accomplished and that then with all of that either knowledge or insight or even perspective of my life that I can die easier, that would be a motivation. But it's really not the kind of a wish that one is interested in as far as we are concerned. I can live my ordinary life on earth very well. I don't have to be conscious at all. That what I have as a mind for functioning and the quantity of feeling that I have is more than enough to get along and to be able to have even relationships with other people. And I can, in the ordinary sense of the word, become a very kind and respectful old man after some time. And I can even marry and have children and I can carry on as it were through my children so that I am not entirely lost. Bat I hope that perhaps my children will follow in my footsteps, etcetera, etcetera.

What is the motivation? Why Work? And if you know why, then the task has to be in order to provide for you opportunities that you can work better. Otherwise, why a task? Try to think about that. I would almost say the task is to think about why you asked for a task. If you are clear about that. And let's say you have a week now. You can ask it again next week. I'll be glad to give you a task. But in the first place, a task must be linked up with something you want to accomplish with the task. And it is not a question of doing the task. It's a question of, in doing the task, when I am reminded of something else completely separate from the task. And in the terminology of us, we simply say, I want to have a reminder to be able to work on myself. Or to be aware. Or if I could, to wake up. Or my wish is to acquire consciousness and a conscience. For that I say it is necessary that in ordinary life I have something that calls to me every once in a while, kind of saying, don't forget your aim. And if the aim is that I want to try to create an I for myself. And aside from the fact that perhaps I cannot immediately define why it should be that I, it will have to do with the possibility of becoming a different kind of a man. And that accent of his life is not on the surface only, but gradually it is placed more and more towards one's inner life and

essential, and perhaps even more essential than essence. So that's the task for really to consider it: what is it that I want the task for. And when you can give kind an answer, I'll give you a task. All right? Not satisfied.

I've had several months ago an experience of waking up which was half (just happened?). Is it insufficient for me to want to be able to have that experience again?

No. I think that's quite right, provided it was actually a state or an experience of awakening. I think it is not so difficult to have them. The difficulty is however is, when I experience that kind of a state even if it happens accidentally to me. There is very little at that time that functions, so that afterwards thinking about the experience, it is very difficult to describe. And if I want to describe it, and I try really to think about what actually happened, I will know that in the proper state of being awake accidentally that really no functions take place in myself and that I only have the realization of my existence, but there were no thoughts or no feelings at that time. I think if the taste of that kind of an experience is still with one, and it is desirable so that I would like to make attempts in order to produce it, then, of course, I have the perfect right to ask, how can I make these accidental happenings actually happen as a result of work. And when a task is connected with that, of course it's correct. But I question still the state of you being awake. I think there is many times the possibility of mistaking an emotional state, and sometimes quite deep, in which one can lose one self.

M1561 – Aim to Have State of Mars in One

There is a tremendous amount of ballast that has been put into me, well-meaning by certain people, who wanted to help me and educate me, and life of Mother Nature, which definitely was against me, keeping me asleep. And I, as a man, am not satisfied with that. I believe there is a possibility of growth, of finding out, and I will die until the last breath finding out what that what is the riddle of my life.

This you might say, is the necessity for a man, to have that kind of stick-to-it-iveness. That is really a trait of one’s character. A bulldog tenacity; not to give up until one is blessed. Not to sit down because you just happen to be a little tired. Not to be phlegmatic in my mode of behavior. Not to be lethargic in the physical activity of my body, but to be able to be up and doing, and to work in the vineyard of the Lord, and not to bury the talents in the soil so that rot and mice can eat them up.

But to take that, whatever it is that I am now, and what represents for me the level of my Being where I now happen to live, and somehow or other by some means try to raise this level to a higher point so that from that point I would have a perspective of that where I came from. And this is really the whole idea, that I would like to develop something which could become a standpoint for me, where I could live and from where I would have a panorama of my personality and all the forms of behavior.

So the question of Work simply settles down, of how can I reach that kind of a possibility for me which enables me at the proper time, to help me to become free and keep me free. And therefore, I want to create something in the name of such freedom, and I also want to create it in such a way that it is endowed with what I believe freedom means.

I call it then objective and, without being able to describe exactly what it is, I say it cannot be this and it cannot be that. It has to be something that is not human. It has to be something that has knowledge. It has to be something that has pure intellect because it must record certain facts about myself, if I want the truth about myself. And that therefore that what I wish to create is an objective something that starts functioning, collecting for me information about myself.

And the purpose for this is, that when I have such facts, that then in the utilization, via the road of experience, I will reach a higher level of Being, because that what is for me then absolute truth will make me free from the level of Being where I am now. And simply I use these terms in order to indicate what I really mean by a conscious and conscientious level. It is a level which, in the first place, when I look at the Conscience, I then must look at that what is an emotional state; and it is then comparable to lifting myself away, or somehow or other going from earth to the planets.

What is the state that I wish for myself? We call it the state of Mars. That is a state in which I'm interested to wish to fight for my life, that I am at the boiling point, without allowing energy to run away and run over, but that I'm constantly alert to be able to see that, whenever it may be necessary, that somehow or other I could descent to earth. So that then, if I come from Mars with this kind of emotional state within me, full of life, wishing to Work and wishing to fight if necessary, in order to prove for myself that by means of the use of that kind of energy in that way, there will be something permanent

in me which can be developed of an emotional scale, simply by being in the presence of that what is my body, and telling my body to take care of its own, and feeding my emotions a certain kind of food which is necessary.

This I call Conscience. And it is the Conscience-food that will give me the possibility of a development of an emotional body. I only use consciousness for the time being as a little bit of an indication of what it ought to be if I could have an intellectual body which I would call then Soul. I don't even know what is that kind of a body. But I do know that there is a possibility of a description of some kind, which can take place in my ordinary mind, and say, it is ABC. It means I wish something to be objective to me, and I want to endow it with two things; the ability to record what I am, and the acceptance of that what I am, as I am. And that what retains the relationship of that what is created by me, regarding me, so that that kind of benevolence is the first expression of an emotional quality on the part of that "I", wishing, when it has grown up, to help me solve my problems on earth.

M1722 – Aim is Necessary to Cross Fa Bridge

That what approaches the possibility of puriity in unconscious states are very useful for Work. But the difficulty is always that that what is at the top will come again to the bottom. There is a current in unconscious states, a changing over of levels from one to the other dependant on circumstances over which you have no control. It is one of the reasons of trying to become objective so that then that kind of control, when one has a definite aim, one also knows the means of how to reach it.

But unconsciously, that what is taking place in that kind of a world, below the line where there might be a change into a conscious area, is always in a certain turmoil. Andits very much like boiling water. Before that, the air that is in the water comes from practically everywhere, wherever there is water. Only at the boiling point one knows that there is a very definite current that goes up quite definitely. Before that it is just a little bit wishy-washy.

Unconsciously, that is always the case until a man has an aim and the aim produces in him an unconscious state – or enables or enables in him an unconscious state to be near the possibility of going across. I always call that the Fa bridge because emotionally that's where one is. And if that is not there you must not attempt to Work. You have to set your own house in order first. You have to make sure that that, comparing it to water, that you are homogeneous; that is, that all the different parts of yourself are in

relation to each other at the right place, and that there are no particular things sticking out one way or the other which not only offend you, but also others, that there is in you a pshyological equilbrium, as much as possible you can make it, before you try to Work. And when there is not that equilibrium, then you really are not entitled even to make attempts.

M1447 – Aim of Belcultassi

Barry: This morning I was reading a chapter on Beelzebub's Fourth Sojourn to Earth, the section that talks about Belcultassi and contemplation, before he formed the Akhaldan society, and there's one sentence that struck me with the idea that Belcultassi was contemplating the sense and aim of existence and that this was the function of an ordinary, - a normal being. Well, I stopped at that and considered for myself, what is the sense and aim of my existence, and I realized that, was I to consider this from the point of view of my private life, my personal life, my professional life, or- was I to consider all three to four aspects of myself in order to begin to realize, what is the sense and aim?

Mr. Nyland: How do you think Belcultassi considered it.? It says that; go ahead. - It is the aim and the reason for myself as I am existing, so I accept first what I am, and then I want to see what can happen when I accept this in the further development of what I might become. If I become something that I am not now, and it is in the direction in which I reach more understanding, I will then know, at the point of having received more understanding, what really my aim is. But at the same time, when I start to consider. I will first try to find out what I am, but then knowing that I have to do something with it, I will try to define it in many different directions, not only professionally, not only personally, or privately, or sociologically.

I will have to consider that what I am in all relations, and whatever relations that I now at the present time have, and for which I am responsible. So that if I see these relations and the responsibilities of myself, that I will come to the conclusion that my aim in my life is first to see that the responsibilities are answered, that I don't run away from them, that I settle them.

In the second place, that the fact that I'm born on Earth, and that apparently there are certain laws, partly preventing me from being free, but nevertheless having a meaning, because I have been born on Earth, that I find myself with my desires to become free impeded by certain things which I now call my karma, which has to be overcome.

In the third place, that what I now see as myself as having equipment for fulfillment of a definite aim, that first I must know what I'm capable of, and what is in store for me, if that what would continue to grow is based on what I am now.
In the fourth place, that what I feel I want to be, must not be a result of an extrapolation of that what I am now, but being a man and considering the question of why I was born, I will always aim at the highest possibility which I believe in. So Earth, and that he has certain functions to fulfill and that there is in him a very definite emotional quality which creates in him the wish of finding out what he is, and to establish for him a result in concurrence with that what is his aim, that he will put his aim as high as he believes he can reach.

For his ordinary body he can only reach as far as his arms are outstretched and standing on his toes, but for his intellect he knows the whole world is still ahead of him, and that what he can to a certain extent control, is the little bit of feeling which gives him the possibility of having a wish for further understanding of his life. What man does in such a case, when he comes to the realization that he is, as an ordinary human being potentially able to become something else, and he aims his aim so high that he will make allowances for the law of gravity and the law of psychological gravity, that after some time he will become very clever, and he will be, in acquiring wisdom about the potentialities of himself, will find out what the road ought to be that he ought to follow.
Now, what this aim is ultimately, it has to be in the beginning that what he can work with. He cannot afford to fool himself, and to go through all kinds of detours. He must have a very strict aim, which is conscious, that is, which is clear, about which there is no further argument, and he also has to have a belief that he will be able to reach it, because if he doesn't have that belief, he may as well not start.

How does a man reach this belief for himself? When he starts to know what he is, and the more he knows, the more he knows what he is not, and that in his so- called will or that what he wishes, he is unreliable. When a man becomes honest and sincere, he must know that he cannot reach it all by himself, and that he, in understanding that he is part of a totality of some kind of a scheme, which even he does not want to understand because it is too much for him, that at least he knows, he is dependent on certain currents.

Now when he wishes to aim high he says I want to have that kind of a current that will actually help me to become, if I wish to aim as high as I can, as spiritual as I can. Because the reaching for a spirituality will mean for him, leaving that what is matter as Earth alone, and that therefore when this aim is directed towards something, and you might say, in order to stay sufficiently within his means, and not to be too foolish, and not to aim at too much blue sky, he will aim at the Sun.

It means simply that man in his life has to understand what he is, and Belcultassi started to understand that there ought to be rhyme and reason in his existence, and that during his lifetime allotted to him, he had an obligation to find out, and that the only way he could find out is by starting with that what is fundamental to him, the assumption, 'I am now. Where do I go?' and in working towards that what he aims at, hoping that gradually it becomes clearer. When I at the present time look at the Sun, I'm already destroying my eyesight, but I do hope that gradually as I go towards it, and I use the different levels of being, indicated by my Planets, that I become more and more adjusted to emotional states.

That with that there is the possibility of an intellectual development which will enable me to be in the presence of the Sun, without being hurt, and that therefore the aim for a man when he says 'I want to wake up', is for him a stepping stone towards a further state of consciousness, without being able to define if that is final or not. And in all probability it is not final, because why should he assume that only one step separates him from infinity. But he is willing to find out, and he is willing to go. He is also convinced that he can reach something. And that then his time allotted to him now, in this lifetime, will enable him to come to a conclusion, which is satisfactory.

Belcultassi would not know what his aim is, and would have been, until at the time when he reaches something, he says 'This is my aim', and then when he says this, and at the same time feels it is not as yet fulfilled, he would also say, it is not as yet there. A man continues to live, having the realization that he is alive as long as he has to use a form in which to live, because as soon as one can conceive of an idea of life existing without form, there is no more reason for him to consider his life as life, because there is nothing else.

Life as we know it, only we know it because of death. Existence of form, we only know because of destruction, and when a man starts to grow, and gets freer and freer from the form of his life, in which then his life becomes separated from that what is the form for him, that ultimately that what is his

life becomes his infinity, and it is not even his infinity, it is infinity, and it is no more a distinction between man as he is now and man as he will be, because he's always the same.

So the ultimate aim for Belcultasi, an aim for each human being, is ultimately to be united with the totality of all things, in which there is only life, and existing, and which can take form any time it wishes, and which need not have form whenever it doesn't, and which need not have a wish, and only have the realization of an existence, and even that as a distinction between an 'I am' reaches the state of amness without identifying his 'I'. You see it's a strange kind of a philosophy. Everything drops away in order to make room for everything.

M0428 – Aim to Experience Oneness and Inner Joy

I try at times not to identify with all the silly nonsense that I usually lose my energy on. But I wish to be; in that way I wish to be one. I can Be at times when I really wish. I can be one in whatever I do, and at such moments, the experience can be not only the Oneness, but an inner joy for myself that I know that I am on the right road. This is the problem for all of us. It is the problem that constantly, every day, comes up – what will I do today regarding that? What is it that I wish to do with my life and in my life so that I can actually start working in a certain way, without giving up all the various things that I ought to do professionally and personally or whatever relationships I have, that I can continue in my life and using this life as a stepping stone towards something else?

It is a question of desirability. Either I see it as a possibility for myself; that I wish it or, if I do not wish it, then for God's sake do not pretend. Either yes or no. Continue in exactly the same way as always and live on earth and become as good a man as you possibly can be, but do not talk about evolution or the possibility of man getting or gaining to reach another body, either Kesdjan or Soul. In any case, we are just ordinary human beings, fulfilling a function and perfectly correct, fulfilling that function on earth.

This can be an aim of one's life. This can be an aim with which I can be satisfied as long as I fulfill that what is within the framework of that what is required on earth that I pay that and I can be, at that time, and all through my life, quite correct. It does not mean that I have to wake up for that purpose.

But, if I wish to wake up for another purpose, for another kind of an aim, an aim probably which is deeper, or rather, which has more perspective in it, which has depth in a certain way because it puts different experiences in different relationships, so that I then get for myself, instead of a flat picture, I have a third dimension added to the results on that what is now my object. Maybe, in that way, I could gain or perhaps I could experience an experience of a different kind of, I wouldn't say happiness, but maybe joy, maybe satisfaction, maybe inner peace; maybe in relation to that what ought to be, it probably is on a higher scale.

Even that I will not know until I get to a different plane. And I see that I am, whatever I have left, that I have left certain things which bothered me and which, at the time when I experienced, I had a feeling that I should not experience that in such a way of that gradually perhaps I can loosen myself, loosen such bondage in order to regain my proper place. Who knows what one's proper place is? It is easy to say it is not on this earth. How does one know? Maybe. Maybe that one wants to say, "Everybody else may stay on earth but I will not." Maybe if such desire exists, maybe one can get somewhere. Maybe it is not the way to get there. Again, who knows such problem? Who knows the answers? Who even dares to think about them?

I have to put my feet on the ground now. I wish to wake up. I take the first step. I am not interested in where I will go, what I will become and how people will admire me. I am interested in being myself at this time, and being awake and being awake so I can actually see, that I change that what is now my knowledge of being into an understanding of being, that I am. When I try, and I try now as often as I can, that I am, that I take a step and another step and again and again and not forget and not let go but hold on. And I will make up my mind that I will continue to try because regarding such honesty, I am perfectly willing to sacrifice my life.

Maybe this is a way of looking at it. Maybe that is the way it could be actually religion for oneself, in one's life – how to be, how to be a man, how to live, how to understand, how to do. That what I must do, I do. That what I must feel, I feel. When I wish to think, I think. And then, if then in that combination in the three different kinds of aspects in myself I could become one, then I would have being. Then perhaps there is the possibility for my Soul to start to grow.

This aspect, this, you might call it, inspiration, this wish to extricate oneself out of the condition of that kind of suffering, out of the bondage in which we unquestionably live and which we must realize if we are honest, that that kind of freedom is desirable. And perhaps it is that desirability, I may not reach the sun immediately and perhaps it is a long way off but my life is still long. It need not die, that is, as far as my physical life is concerned, I do not believe in that kind of death as yet as far as my functions are concerned. They must remain alive, open and not cluttered up.

I am interested in what I do actively. I become interested in what I feel and how my energy is spent with my feeling center. And I am interested more than ever in how my mind starts to use mental energy for that purpose and what are the results. And if I can change a little bit of my formatory energy into pondering energy, maybe out of my mind something out of my mind can be made which starts to gestate in the direction of a reformation and a reconfiguration and the mental properties of my mind because there is the possibility of further development.

And of course, the motivating force must be my wish, my feeling, my possibility of that kind of understanding of that what belongs to my, almost I would say, spiritual well-being; my real wish linked up with that when I take a deep breath and I say, "God, how wonderful." Maybe at such a time, I can experience something else. Maybe at such a time I am not the man I was. Maybe at that time the potentiality of man has become for one moment actual. And that is a form of rejoicing. It is a form of something that at times it comes out of me in some way or other and that then, at such a time, not only is noticeable by others, but I know because then, at such a moment, one can say, "I am." And the expression of that, it comes through one's eyes. It comes through one's posture. It comes through all kind of different forms of behavior. It comes in a certain way how one moves, how one walks, how one is as if, I have said it several times, one walks on impressions. It is a different form of lightness. It is not walking on air. It is walking on the third food, which, because of its conscious appearance, as taken on substance so that I can walk on it, so that it can even support my physical body.

It is this that we are talking about. It is really that wish for us if you only know how. If we only wish, if we have the endurance to continue with that regardless of whatever difficulties might present themselves, that I will, not only accept them, but I will use them for the purpose of reaching a different level in my life now, not to wait until I die. Today, tonight, tomorrow, again

and again, these opportunities exist. You take. You wish. If you can, you do. But do something. Do not leave it in your head only. Do not have it only in your feelings. Even with your head and your feeling, translate it in your posture, your movements, your voices, whatever you are, what other people can see, whatever you become aware of; try to indicate in that that there is a motivating force in you which you want to express and it comes from that what is my real self, if you only dare.

It is open for everyone. The possibility exists for each person. How much will come, that is, how much will be translated, how much the probability is that such a possibility becomes actual, I do not know. Maybe you do not know either. But you can find out. And you can, constantly having in mind, and, at times, try and at times when it is so difficult, perhaps try; and at times when it is easy, also try. But constantly having in mind my wish – I want to grow in that direction and not in just turning around in circles on earth.

For all of us these questions remain. We face them each day; you must know them. You must face them. In whatever condition you are, whatever age you have, whatever is clear to you, whatever you feel that you can manage, whatever is the question for you of your seriousness in applying in your life such possibilities which exist for you if you wish to take them.

Mind you, there is no particular need for any one of us, from the standpoint of infinity, to become conscious. We are not under any obligation. Life on earth continues regardless of us. We could be very well, all of us, supporting cells. God is not waiting for us to become conscious. I do not believe he cares. I think he does care later on when we care. If I care, at the present time, for that what could be my life, then God is with me. This is the definition of God. It depends, since I do not know any better, it depends entirely on my concept of myself; and, in al humility and simplicity that what I am when I say, “I am”. All of me is then, that for me is God. My life, my way of living, my response, my acceptance, my wish to continue, my desire to (understand?), my willingness to Work.

Section Three

M1563 – Aim of God, Self-Knowledge as Freedom from Form

Life should be Work, and Work is in life. Life is not worthwhile unless you Work. The whole idea for life on earth is to give, you might say, an opportunity. It is very difficult to say this. Why is life on earth? For the balance of the totality of everything existing. It has no other function. That human beings happen to be at the present time as far as we know, and this is based on pragmatic facts, not on a theory, not on something that someone says it must be so, because we do not know.

When we Work, when we try in our life to grow, to evolve and to build certain things within one's self and we compare it to the planetary level, we compare it to the Sun and we can say that the solar system is a unit of which there are many, and they belong to all solar systems and they together form the Milky Way, the clouds, stars, combined, without knowing why, without knowing why they remain in the existence in which they are, why the different configurations don't change, what laws there of attraction between them, and that what is the totality of all things as infinity. And then what one tries to find when one thinks and feels and Works and tries to build within one's self a little bit of a constellation of a planetary level beginning with Mars, adding gradually different kind of planets in order to understand one's emotional states, hoping someday, maybe not someday, in some eternity to reach God within oneself, as one's life, and to meet life as it is and then to find that it is eternity within one. And then, the surprise: why? Through all this rigmarole of Work, all this constantly being bound and trying to free oneself, I discover that what is right next to me and within me and always was there and I did not know. And then I say, "God, why didn't I know?" And he said, "you knew." But I said, "I didn't." He said, "Because you're a human being."

If one actually became conscious overnight, nothing of us would exist. Everything would be destroyed. The earth is a fata morgana. That what we call life on earth is not real. It's only the form we see. And out attempts are constantly to see what is the infinity in the finite form. And we're constantly in trouble because it cannot penetrate that, and our mind will not allow it. And we can sit in front of it and wish and stamp the floor and walk up and down and say, but my God, but why can't I see it? – because I wish it! And God says, "You're a human being; Work first to understand your humanity, your humanness."

Cogito, ergo sum. I think, therefore I exist. And we change it: I feel, for that I exist. My life is my life and that what is my life is for me my infinity and my God, and I do not know how to pronounce it differently than only to say, "But I treasure it and want to set it free." That's all I can do and that's the obligation that somehow or other life has put on me. Not even God. I don't know and I say, "What are the steps?" "Wake up." "How? What? For what?" "To be awake to yourself, to live, not in this particular bondage of earth. There is much more if only you look, if you only can sit quiet and contemplate and see what is life in you and maybe someday you may be able to create." And I say, "What?" "Oh, be first a good man. Try to understand what is meant by creation first." Then I say, "You mean procreation?" He says, "No, that is just incidental." "What do you mean? I Be within, without question?" He says, "Yes, no questions." "I be?" He says, "Yes, just be." He says "I?" I say. He says, "Yes, I."

M1772 – Aim of Creating A Soul

In order to bring about a good relationship between the three bodies, that what is the development of Consciousness and Conscience has to be simultaneous. It is another form of simultaneity, and one has to realize that even if sometimes an intellectual approach is emphasized, that what must be followed at the same time, or that what must be related is an emotional approach.

On the other hand, that if the emotions are emphasized, one must never forget that it has to have an intellectual background. If you remember in the little symbol – the chart of the three bodies – the parallelism between the third part of the intellectual body and the second part of the Kesdjanian, they run parallel to each other and there is constantly an exchange between the notes. It is already between the Do and the Fa, but it's very definitely between the Re and the Sol. And there is between Mi and La of Kesdjan, also such firm relationship that when finally at Si-Do of Kesdjan, when that is reached, everything that has been accumulated in the Kesdjanian body in the form of emotional energy is being sent at that time to the Fa of intellect. It becomes such a firm block, as it were, that it becomes a square. It is not really a square, it is a superimposition of that which is intellectual over the emotional, but the growth of the Kesdjan when it finally has finished its life at Si-Do, gives everything of an emotional energy to the Fa of the intellectual body.

It is a process that takes place a little later when one is more or less acquainted with the first development of the Do-Re-Mi of the Soul. Because the Do-Re-Mi of the Soul is a preparatory period, it is not at all permanent. It can be changed anytime, that is, it can fall back all the time to its own Do, and that what will make it permanent is an influx of such tremendous energy as a sacrifice on the part of the Kesdjanian body that then the Sol-La-Si of the Soul can become permanent. And it will always be permanent in the eyes of the Lord, not permanent in the eyes of man.

The place at which it enters into the Soul body is a very important part of Work. It changes that what used to be just temporary, or assumption, into the reality of something that exists, and from the standpoint of man, it will exist eternally. From the standpoint of His Endlessness, it is not as yet permanent so that it can last forever, but it is permanent in relation to the beginning of a man who starts Work.

That particular Fa, that note, is really the meaning of an intentional suffering period in which then, in order to overcome the suffering, one has to labor Consciously.

Every once in a while I talk about it, in order to indicate that it is necessary to see that that kind of a term cannot be used in the beginning because one doesn't know how to create such conditions which are beneficial for the growth of a person. But then, when it has been created, it has to have an attribute that whenever one experiences it, one is suffering constantly. And that is very difficult even to conceive; it is much more difficult, of course, to create it.

These kinds of aims, which are sometimes quite far away, will give an indication of the direction in which one has to go.

M1689 – Aim for Development of Emotional State

What is it you are clear about in what you need when you come to the Barn? Not only physical work because your physical body is of course already complete. It is not necessary to change it very much anymore. It can be a little bit more flexible and perhaps the stiffness out of your muscles and maybe you can acquire certain dexterities about things you don't know which will be useful in later life. But that is not really what is important enough. The physical association with each other and working together must have an entirely different aim.

The aim of course is in the development of an emotional state and in the development of an intellectual capacity of seeing things straight and truthfully; and it is with that one says, I want to acquire more self-knowledge not only for the sake of knowing what I am but for the sake of knowing that that what I am is a foundation for something else that I honestly wish to acquire. And then the viewpoint of how to spend one's time, how to talk, what to say and do for oneself, what association one wishes during an afternoon with people towards whom one has perhaps a very definite wish to do certain things and from what, if one does it, one could derive certain things that are of benefit.

M1952 – Aim of Reaching God Through Karma and Life

The accent is on evolution in a certain way, trying to reach an aim in a shorter time than ordinary life will allow me. I want even – I would like to say it in this way, that if I consider myself unconsciously as a serious, quite earnest man, that I then face a possibility of having a chance in this life to come to certain conclusions, and as I've said several times, to eat my karma, and perhaps have a little left that I have to attend to in another life; but that I really want to reduce whatever fate, or my karma, has laid out for me, as a succession of many, many different lifetimes, perhaps spent on earth, in order to learn – and gradually to learn in an unconscious way – the real truth about myself and about God. And that my aim in wanting to become objective – I sometimes say, I wished I could have become objective overnight, which is a stupid statement, but it indicates that I have such a tremendous desire that I believe that it could be overnight if I only could concentrate.

Of course these are nonsensical statements, but it indicates one thing, that I wish to Work; and that therefore if I can Work and if now I become serious in this lifetime, and if now I find a certain road, which is the only way, which perhaps I could have found out even if I had lived during the time of Buddha. But not knowing how many lives I have lived, and not knowing how many I may have to go through again, I want to condense them. And I would like to finish in this lifetime with all the goddamned things I have to go through, in order not to have to repeat them.

It's a perfectly good aim, because it doesn't mean that when I live this life I enjoy it, particularly because I know that I was born here without my wish, and that even I will die without my wish. So it is not at all that I feel in any

way responsible. At the same time that what I now take becomes a responsibility in the light of finishing with this life on earth as fast as I can to set my own life free. And that's a crucial question, because what do I imagine of life being free?

Supposing I go through ten or hundred reincarnations, supposing I come back on this earth, supposing I have already been on this earth many, many times and now I come to a conclusion – now or never. Supposing that now after this lifetime, or maybe another couple when there is still a little bit of my karma to digest, that then I come to the state of freedom, and my life is free. And it is then according to the philosophy, fused with the Sun Absolute; that then in accordance with the fourth and fifth rule of objective morality I will help to – and – to lighten the burden of His Endlessness. I would reach a state of Marfotai, I would then to know what to do and to be Conscious, Conscientious and have a Will as an entity. I even would say of course that I've left self-consciousness already for quite some time, and I'm now in a state of Cosmic Consciousness. And even after the Cosmic Consciousness has been eaten up by me, that then the three different phases I still have to go through, to make out of the laws of phenomena, which are more or less tinted in accordance with Heptaparaparshinokh, that I gradually start to understand the Law of Three. And then there is a wish for that kind of fusion to become one in that Law as Three, and then Infinity is reached. And what is Infinity?

It is very difficult when you want to continue to think about what is it really that I call life when it is free and is joined with all other forms of life, so that then in that endless process, without end, it has to continue as a process of existence without form; and it has to be penetrating everywhere in space, and everywhere and always in so-called time. And the state of that kind of absoluteness, when I try to think about it and see if infinity exists, I do not know about the existence until I can understand Omnipresence. And that whole business of Omni – I cannot understand what is this Om – Om and Omni. I "Om maybe. Gurdjieff means "I Amness" with Omni.

You see, such a concept I have to be clear what it is that I wish, if I actually wish that. Even if I do not understand how I would behave and what it is that I really wish, I cannot come to the conclusion that when I get there I ought to be satisfied, because even satisfaction will be out of the window. No concepts of that kind, which are at the present time for me definable in terms, and not even that what I know to exist as an emotional state, not even

intuition as such, not even clairvoyance as such, not even any kind of a knowledge, and perhaps not even understanding, but the totality of all understanding in that what actually is and has that Amness, and concentrated on the "I" as "I" Being, as the presence of a different nature and higher than I am. What is it that I wish out of the "I Amness"? "I" and "Am" becoming one. And then this Unity, what is that as an entity totally existing everywhere and always without form in Infinity? Is that a state for man to be in when he wants to think about his evolution and where it should lead to? Because that is as an aim, something that one says, "I wish to evolve". And then I ask, what for?

You see the solution is not that way at all, because that what one considers as evolution, in the terminology now in different layers and levels of Being, philosophically expressed sometimes and sometimes indicated as a spiral, and using such symbols simply to indicate that what we are now ought to grow and grow up and grow out of what it is now, and gradually learning to understand what is the meaning by indicating different kind of levels of different kinds of density or different numbers assigned to such levels - all the little scales of Ouspensky; they always throw me off because that is not what I want. I don't want to come to the point one and not knowing what it is, and not even knowing what to do, because is there something to do? When "I Am is there doing, or is Amness just existence? I say, this kind of reasoning mentally expressed and sometimes quite feelingly – wishing to be united with God in a mystic sense and to be completely in that what is the totality of all such things existing, this time emotional – that I say what is the Omnipresence of benevolence for oneself; what is it that I say of Omniscience regarding that what I am? I've explained that the road towards the inner life is exactly the same as the road towards the planets and toward the sun, because the road from the surface of myself towards my inner life, towards that what is for me my essential value – that what could become gradually the Essential Essence as a Magnetic Center – is away from the surface, is away from the earth of myself – it is away from my body; and that therefore the reasoning that one says, " I want to grow up" is really "I want to grow within and I want to understand what is me as I am now, and now on earth, but not living on earth, but wishing to go to that what is the point of "no return".

M1516 – Aim of Freedom from Earth

The whole problem (following two paths) centers around, what is one's aim? If I find myself on earth, my aim should be to be a man. Because otherwise I

would not be born on earth. And I happen to be a possible part of humanity. And that therefore, when I am born with an aspiration in a possible direction of spiritual development, I can understand that I want to go and continue to develop that spiritual side of myself.

So I think if we agree on that particular kind of a premise, that then what is necessary is to find out what is the possibility of a man reaching his highest point of development. Or, at what point is it possible that a man can say he is finished with earth?

Now, this concerns a certain consideration of the value of man on earth. And the question then is: if I understand tht I am on earth, and unfortunately bound to earth, because it's quite obvious that I am, and that I have to wait until my physical body dies before I am free from earth, then I ask myself, "Should I continue to be bound, or should my aim be that in some way or other I find my freedom even before I die, so that I don't have to do things after my death, which perhaps, may be so one way or the other, but about which I don't know very much." And gradually it would dawn on me that this life may be given to me for a definite purpose to find out how to reach freedom.

Now on that perhaps, we can differ. The other point is however, that the reason for becoming free is for a man to become what he ought to be, and that may be a fusion with God, or with higher forms of life. So that the freedom that he is seeking is for the sake of the life within him. And what is not free is his life. And therefore if he wants to set it free, there must be a purpose why life then being free, continues to exist, if that is the assumption, and it ought to be for anyone who is interested in anything spiritual.

So you see, it emphasizes now, what will life do after it is free or after I die. And I think on that point we could agree, because it's definitly something when I understand life as I am now, and contained within myself, that then for me, a higher state of Being would be reached if that what is life could join with the totality of all life. I think that's a good aim.

M2522 – Aim of Law of Four

Keep going, Lori. Don't worry too much about it. The information you need you will get by means of Work, not by means of your feeling or your mind. All right?

It is difficult sometimes to talk about these things, because one really doesn't know on what particular road one must go. You have to feel your way about it. It is not indicated by any sign post. And the sensitivity we talk about is very, very necessary to understand why that has to be there, because your instrument with which you work is your personality, and that has to be sharpened. In order to make it more able, more equipped, there is in the first place the necessity of simplicity.

It is absolutely necessary to have a simplicity of aim. You must know how to express your aim in very few words. You have to see that that what is connected with an aim is a purpose, which strives towards that aim. The requirement for the purpose is honesty. If you actually wish to live, you have to become simple and we're now talking about such people who belong to this group Do Re Mi, the group Number Four, a group in which these kinds of ideas have a certain value. And not only the ideas of Gurdjieff, but value for the ideas of a spiritual kind to which there is attached a certain question. What is the use of having such thoughts and feelings? Why don't I keep asleep in the way I am? Why is there something in me that stirs and it makes me a little bit awake and makes me open my eyelids just half an inch, and then again closing them? What is there in me when I am in bed that there is a desire that I ought to get up, or at least if there isn't desire, that I have an idea that I should get up and I don't do it as yet.

What is the difference between a man who stays in bed horizontally and a man who at a certain moment says: it is enough; takes the covers off himself and jumps up and starts to stand up as a man. That's really the kind of a person that we are talking about. We don't get very far by continuing to lie in bed and considering the questions of how to get up and what to do when I am up and the consideration of should I get up or not. I only know it after I have gotten up, and then I am out of bed. And unless I am out of bed, I will never know and most likely staying in bed, I will fall asleep.

Of course that is metaphor. That is the way we are. A person has to have these qualities I talk about: sincerity of purpose; a wish to find out what is what; a constant endeavor to consider Life and to remain alive, that is the third quality. Purpose, aim, and consideration of life, and the fourth is the love of God, which means really Love of Mankind, as a representation of life in each person. How far it extends in the Universe, I don't know, and I really will not want to know. I can assume that there is Life everywhere and always when I say it is omnipresent, but I only can deal with that what is

within my own world. I make these four points an aim in my ordinary life. I represent myself with these four points as being connected. I say this is the tetrahedron of my existence. It has four points. It's all equilateral triangles. The distances in an ideal state are all equal, and everything is in balance. And it doesn't matter which one of the four points come to the top, because it can be taken any way you like. You can turn it - all the time, one of them will point to the upward direction.

What is it I wish for myself? You see sometimes I call that the All Quarters Maintainers of a man. It is, there are four quadrants in a circle, and I divide it by means of two lines. That is the idea of an All Quarter Maintainer, based on the Law of Four. It is different from the Law of Three.

The Law of Four is a different kind of a thing by which I understand life better, because the Law of Three is not as yet what actually I can see, since it belongs to a world of noumena. But when I talk about the Law of Seven, I separate them into a Law of Four and a Law of Three. Both make seven, and both are inherent in the phenomenal world. But when I want to talk about the Law of Four, I want to have much more close to me the idea of that what I actually am in symbolism, that I can work with it. And therefore, I say a tetrahedron is an aim in my life in which there is a possibility of growth, and I have a wish towards it, and it is to be defined by these four different directions which are mentioned: this question of purpose, the question of aim in simplicity, honesty of purpose, unquenching desire, not to be lazy, and consider constantly life, and the fourth, the Love of God and that what is life in general, and wishing to share, communicate and hold on to that what is correct in the eyes of the Lord.

These things of course can be defined more and more when I start to think about it. But when I talk about the necessity of the All Quarter Maintainers, I want to take care of the totality of the circle. That is the circumference, which surrounds my Magnetic Center. And the extension of that by means of radii, issuing from that particular center, can go in any one direction. But for simplicity's sake, I simply say I quarter it, because then I know it is ninety, or it is 180 or it is 270 or it is at 360. These are the things. It is like a graduated scale, I see them and it becomes gradually for me like an Enneagram in which the Law of Four also is represented - the totality of twelve, three times four for me becomes a sacred number.

It is interesting to think about that once in a while, because here we are, three and four. Only one unit divides them or separates them, but both together, added together is seven, but multiplied is twelve and twelve again is three. And I must realize how these things are connected so that when I talk about one thing, I ought to consider the other also, that they all are together. When I say, tetrahedron, it is a four-point unit. At the same time, it is made up of triangles.

And why these kinds of combinations take place, I have to find out more and more by becoming much more sensitive to the mathematics of the universe. It is quite different from ordinary mathematics and ordinary even cosmography or even what we call astronomy. It is something that is inherent in each kind of symbol which will give me the mathematics of the universe and for that I have enough information within myself to try to find out if I say "What is this as an aim?"

I thought about that today, what would one like to give to a person when he has his birthday. What is it that one could actually wish for? To what extent can you put in words what you would like not only to give but how you would like to describe a future. How you would like to tell such a person about the ideal condition worthwhile striving for, and how to define it. And I came to these conclusions of the of the simplicity of life itself, when it is actually only indicative of these four definite points which are important for a person because they all have the potentiality, they all have the possibility of growing up further and extending in space. They all can be augmented by each other and they all can belong together. They can belong together in relationships, and whatever is given in one form to one will flow over to the other because it is connected.

That is really for me the symbolism of a person extending, as I say, because of the triangles, belonging together in the tetrahedron, that then at any one time, any point of such a tetrahedron can be pointed to heaven and the other three are solidly fastened to the Earth itself.

That is where one starts: that first triangle. Then the erection of the other three forming a point and by means of the three, three triangles are again made. One starts with one: three triangles just by the same quantity of, I do not know if you know these little things with matches of how to make four triangles out of six matches. It's really amazing, but that kind of concept. That concept started to penetrate in chemistry and it opened up such a

tremendous quantity of new material, which could be synthesized. And it was simply based on the fact that when one writes up a formula, it is only on paper, and it is only horizontal. But if that can be conceived in the form of as we they call it stereochemistry, that is chemistry in space, there was added to that, that kind of a concept. Such a possibility of multiplying one after the other, the combinations and permutations of the different elements in relation to each other.

I am very much interested in that kind of a concept, because I knew the man who invented it. I know exactly at the place in Utrecht - he was a Dutchman - where that happened, and I can tell you exactly at what particular place he was walking, and how then all of a sudden this concept of stereochemistry came to him. His name was Van Troff and he became a very famous chemist and he became, as it were, the father of that kind of chemistry.

But this is what happens, you see, when one sits and thinks. And there is a piece of paper and there you put an Enneagram. And then you take this Enneagram and you start to put it in front of you, and then you start to turn it, and instead of a circle, it becomes a globe. And then you say: but that is the world. And then something does happen when one comes to that realization, which at that moment you cannot define at all, and then it goes over in that spiritual quality I talked about.

Words fail, because you see that which is taking place, it can no longer be expressed by means of words. At the same time, the concept is there, and you see the reality even, but the limitations of your own wish for expressing fail you— these are the limitations and that what has to take over is something of a different kind of nature, and we call it in the beginning a feeling, but very soon it goes over into an Emotional state of not knowing, at the same time an existence that is very definitely experienced.

I say these things for a perspective's sake: to see that what we are trying to do with this kind of Work is really not only embellishing, but what actually can give you a perspective within your life, and gradually become from the simplicity, beginning with one point and then an extension of a line as a direction in movement, and then the movement of that particular line in the direction, not a linear one, forming a plane, and then the plane moving in the direction, sometimes easier, let's say, perpendicular to the plane itself - forming a certain entity of space as a unit. That is the Law of Three and that is where the limitations end. Because then it can only, compared as one unit,

become four, and then we are in a different realm. Because when three becomes four, then we have the practical application of that what are the laws, which govern both the Law of Three and the Law of Seven.

Then one can really start to Work, because it becomes practical to try to define it in a logical way of what should be the elements, which are necessary to the further formation. This law of Four has a definite meaning in one's life. You see; we talk about Carbon. Carbon is an element in the chemical system. And it belongs to the group four. The group four of the system of elements is divided into seven different groups and they are distinguished from each other by means of the valences which are the points of attraction of each element: Hydrogen is one, for instance. Calcium, let's say, has two valences. Aluminum has three. Carbon has four; four possibilities of connecting with other elements. And then, after that, it becomes minus three. That is, it starts to develop in the negative quantity by the loosening up of the four going down to a lower scale, five, six, and seven, which are represented like the up going scale: one, two, three, four. Four is the highest point, and becomes the central point of that periodic system of the elements which is comparable to the FA condition of the tonal scale.

Carbon is the fundamental cause of organic life. Sometimes it is called organic chemistry or carbon chemistry. And it is very interesting that in the periodic system, on the next line there is another element, silicon, which is also four, four valences, that is the maximum of the possibilities of attraction and combining. It is an indication of the maximum of cooperation among the elements. Silicon is in sand, and sand is the representation of inorganic chemistry, inorganic world, the Earth itself. Carbon represents the living matter growing on this Earth. And so there are the two together as four, and this is the meaning of the four. And that has nothing to do with the three than only in the division of an understanding of how a four element, a possibility, should function. It should start to function in accordance first with the Law of Seven, where it belongs because the valences can be eliminated going down the scale to the left or going down the scale to the right; which again is the question of positivity and negativity. But that finally, when it starts to function, the element itself is a unit, and the three valences which belong to it make it four. But with carbon, there are the four already represented in the actuality, and then it has fulfilled its function as such and it has to become diminished, and this means in the solution for that what one sees as a symbol, the up and down going line, carbon is at the optimum and then the

sine curve goes down again to its ordinary maximum, that is coming from the minimum, optimum, maximum is on the same line of its origin, but it is different in space, because it has progressed.

I don't want to talk too much about it, because it becomes perhaps a little bit involved with all that, but each different kind of phenomena has a meaning, and when the meaning is recognized, one sees the noumena behind the meaning. Each form we are familiar with has matter, but if we realize the material form as such, we see the spiritual quality of it. There are laws in nature based on the material world. There are combinations of laws which belong to the spiritual world in very much the same way. We say there is a philosophy of a kind which applies to the history of man. There is also a psychology of a certain kind which belongs to the possibility of that what is a man as he could become, and about which we don't know very much. But if we want to find out, we have to start to consider that what is potential on the same basis as where we came from as material form, and to see to what extent that what we already know can apply to a spiritual world.

This is what I mean by trial and error. We start with that what we know in ordinary life, and giving the various different ways by which we indicate how a man should become, as I say, having a very definite aim, and having sincerity of purpose, and honesty, and wishing not to waste any energy, and remaining standing up and not constantly in bed, but wishing to be alert that that may be all, you might say, unconscious. But it represents a kind of a man belonging to that Group Four, fully alive to the possibility of something existing which he doesn't know as yet, but having in him an alertness for his life, and the wish to acknowledge the existence of that and wishing to continue to remain alive, because constantly within his mind and on his lips are the words "You never can tell, and maybe tomorrow there will be a miracle."

That is what I am talking about. How can one actually continue to wish to live then only if he sees in the future the possibility of reaching something that is unreachable now. When he sees within the phenomena, the possibility of a noumena behind that what actually is in existence in accordance with whatever the qualities are of his personality, that then gradually he becomes aware of the possibility of something else existing which has a different kind of perception and he starts to call Individuality. That is still as far as this earth is concerned. But there are limitations to the Earth and to his own world, and when he sits and contemplates, and lets his mind go as far as it

can, and even he experiences that kind of feeling and mind leaving his body to investigate, and further researching in the totality of all space. Then such a man coming back again to himself will be able to tell about that what perhaps is for him still “as if”, but having a very definite recollection of what he has seen and what he has experienced, and with that he has a new kind of a light which makes him get up and say, “What, what is the sense of sitting here for ever and ever. I want to get up and be doing.”

These kinds of things mean that one is then, in the aliveness, willing to find out what is Awareness. That is really where the curtain will be torn, and opened up in order to enter the Holy of the Holiest. But as you remember, the curtain in the temple in Jerusalem was torn from the top down, indicating that there was another force, which came at that time from above in order to help mankind to open up and to make visible that what were the potentialities of an essential, Essential Essentiality.

How it will work out for oneself, and how soon one will discover what is valuable, and how many times one wishes to become impatient and how many times one feels one is already entitled to some wisdom, and not receiving it, and how disappointed one will get, and how long a patience has to be. What is it that can shorten one’s impatience, saying constantly, “But I will know more tomorrow”, instead of then saying that I say, “But there is still time today, and today I will know, so that tomorrow I will know more.”

You see the determination. We talk about that now many times about Work, is when you have the feeling, and when you have the thought, do not waste any further energy. When that is there it is as if God is touching you on the shoulder, and he says, “Wake up now.” It is not a little later. If it were a little later, God would say, “I would come a little later, but I now touch you on the shoulder, now you Wake up, because I am here.” It is the saying of the possibility of life extending into Eternity, that makes a person wish to Work. When that comes, then he says, “How is it possible that I have lived without this desire of finding out what actually is in search of, let’s say, the miraculous of that what must exist for me but always has been hidden.” The noumena of my existence, which is beyond understanding, when I wish to find out I keep on walking, and it doesn’t matter if I get tired. I keep on walking, because there is an aim, and I say I have to reach it, because that I have made up my mind about, and my heart is just in the state where it keeps on poking at me. It pokes at the mind to say “Keep on being clear.” and it pokes at your body to say, “Don’t sit down, you’re not as yet entitled to rest.

Walk until you have exhausted yourself, then you can rest a little bit, and God will give you more Life to be used for the purpose of your aim."

I wish you see that we could look at Work in the most general sense as a solution to all those men of the Group Number Four, who are there at the point of FA, ready to go over to become Five, Six and Seven. Five, you know, are the people of an Emotional kind, of a Kesdjanian body with understanding of SOL-LA-SI, of knowing actually what can take place in an Emotional state without the use of any physical form. It is the first form of freedom, because the FA of the Kesdjanian body is at the same level as the SI-DO of the physical, and the continuation is into the space reserved for Conscious efforts. But then Six and Seven, two different triads, again, both representing the Soul. Both the development of the potentiality which is inherent in each man, and about which those people in the Group Four start to dream, and for which they only have one particular point of attachment, that is the Do with which they are connected by means of a line coming from the (DO) of the Kesdjan going over to the DO of the Soul Body. And then, the Group Four has to leave it, because it can only recognize the beginning of a Do in the Soul body scale by its turning, having its wish fastened on noumena instead of phenomena. Below the line, which separates the unconscious from the Conscious, below the line, i.e. the world of phenomena. Above the line is the atmosphere field of the noumena. And when the DO starts to turn towards noumena, it finds out the spiritual values of all Life existing in whichever form it might appear.

When I say Five, Six and Seven, it means I have to get passed that Four. I have to get out of the atmosphere of the Four, which binds me. I have to get over and across this what I call the optimum of my attempts, to the exactness of my wish and my intensity of purpose, remaining honest when I go down now into the valleys which are still hidden from me, but going with a tremendous amount of inertia, having acquired that by the concentration of starting to bend over at this point of optimum, wishing to go into the direction of the existence of my ordinary life, but this time with what I already know and what I perhaps can apply.

At the optimum, I start on the road to participate with that what I am with that what is available as a Conscious effort and represented by an "I". And I wish to continue with this life in that way, but under the constant guidance of that what is of a different quality, who somehow or other has come down to Earth to me, and has said to me "Here, I will take you by the hand,

because you are willing. If you continue to have that constancy of striving, I will always be with you, but if you fail in your belief, you will drown."

You remember the parable in the Bible. As long as there was that belief, I say I do not know exactly whether it was Thomas or some one of the other disciples. But I remember very well a picture of Christ Jesus standing on the water and next to him a disciple, where at the moment when he lost his belief, he started to sink and drown. But as long as he kept his belief, he could remain standing on the waters.

This is really what will happen. Don't fall in continuing with your belief in Work. That gradually you will find out that the truth will be made known to you; that you actually can count on it. And the constantly having here and there already little indications of light, points of light in the starry sky, which although cloudy at some times and even misty, after a little while, always appears again in the form of all kinds of constellations and indications of all phenomena of the world already existing historically and which sometimes in mythology are deified for some reason or other. Constantly seeing that what is the wonders of the universe for which one stands aghast not knowing how to express it, losing at that time the possibility of the phenomenal world of expression, and trying to find the unknown world of noumena as a realization existing.

One must continue to Work without giving up. You must insist that something of that kind of truth is going to be given. You must persist in your effort to make it possible for yourself.

Try to say it this way: what is it you would wish to give to each other? What is it that you would like to do on a birthday to say "Here, I will want to give you a certain kind of wisdom I have acquired in my life, and maybe we can share it because it may be of help for you to build up an aim. And if it is possible, I would like to give you a little extra energy to take the first step. But then I know I cannot give you more because I am not entitled to give more than that what is necessary to Wake you up with the indication of a first step that Life exists within you, and then it is your world you have to travel. I can still remain and look at you, but I have no more right to give you more than your share.

Will we drink to Gurdjieff and let's be grateful for one moment that such a thing exists, and that it is possible to understand it. I'll play a little bit.

M1646 – Aim of Working together as a Group

What Man's aim is, if he says it in all kind of humility; that he tries to become what for him seems to be God. And when one looks at the attributes of such a God as described in the Bible or elsewhere, and one says Omniscient, and Omnipotent and Omnipresent - what is meant? Of course it's a little obvious. Omniscient is Consciousness. Omnipotent, of course, is the Will of Man, his strength. Omnipresent is his Conscience. And that therefore in the development of a man, as he is now potential, and the possibilities he has when he knows how certain things in him, and belonging to him, can become Objective regarding what he is now. That then in that kind of a development, and becoming full-grown, and as a result of the full grownness of three bodies, would have a possibility of an equilibrium, and quite definitely a certain form of harmony, that then he could represent, just as a little indication, what God represents in the Totality of His Being.

So when we talk about these kind of things, we talk about very serious questions. And that therefore many times I say, when there is a meeting – and this applies now to all the different groups everywhere that we know about, and where a little bit in contact – and also, when I want to mention that those who are responsible for answering some of those tapes, that they are still a little bit delinquent, because they look to so-called "headquarters" to find out what we can do to help them.

You see, it is an extremely difficult problem, and you may not realize it. Because that what we are trying to do is to undo the naturalness of one's unconsciousness, and to put in the place, something that we don't know very much about and cannot define, but it certainly has the quality of Great Nature, and we call it simply Conscious and Conscientious, in order to be able as men to have a Will – to be able to do. And that for instance, in wanting to disseminate such ideas to other people who have not the particular possibility to be here; and who of course, are jealous, and see by some means by hook or crook, how they can come here in order to profit; and then when one hears every once in a while reports when such people return to their homeland, and then tell what is what, and what impressed them, and one gets then a little tape, and you find out what has actually happened, and what has affected them, and to what extent they have been open to that what was here.

And it makes me think every once and awhile, because it is a terribly severe problem to unseat one's unconsciousness. And it requires a tremendous

force, and sometimes I doubt that a little tape will be strong enough. And that a little bit of reading will actually help, and that maybe it is necessary to go and poke them in the ribs physically, and to tell them “For God’s sake Wake up, and don’t talk all the time about all kind of lovely little things, but from the standpoint of Objectivity they are nonsensical - and I will send this kind of a tape if it comes out well to such people, to start to realize what is the requirement of a group, because at least one can start from a level where there is no nonsense, and no discussion of ordinary life just because it happens to be talked about, and where it sometimes takes forty or fifty minutes before the word Work is even mentioned by them.

And sometimes I believe that maybe it is an impossible task, that they, dependent on a couple of tapes which they get, and a little bit occasionally - a visit that then maybe, that’s not enough; and that, as I say, something has to really irritate them, so that they don’t feel right; and that a gift to them should be a hairy shirt which you would advocate then for them to wear; so that they are reminded of the aim of what is this Work about. What is really in one’s mind when one says, I want to Work on myself, and what it is that I want to do, and what is my aim to make? And that even the little “I” that I create, is that an aim? Because it’s only a little stepping stone to give something like a handle, like a crowbar, where you need a point where it can rest like a fulcrum, so that you can lift the Earth. These are the problems, and you know your Greek mythology - where to put that point - outside the Earth, so that it can be lifted, so that the Earth, like a rock, can finally find its proper place and not be constantly immersed in the totality of the soil, which we call the Universe.

So for that reason, every once in a while, I doubt if such communications can be given by means of a little tape, or even by means of a book. And then realizing what Gurdjieff has tried, and the necessity, already quite early after he got through with St. Petersburg and Moscow, and was driven out, and through Constantinople, from the Caucasus - finally, after a little bit of an abortion in Mararat, that he finally - and London, had to settle down at Prieuré, and then started and created that kind of a school, the school of the so-called forest philosophers. And why it happened that then an accident cuts it short, and then the continuation, you might say, on a lower plane by writing a book, because that was all, then, that was left to him as a possibility; and we take that book, and we start to talk about it, and we say it is this and that, even we call it ABC, as if it is a grammar of how to live. And then that goes, again, diluted in some kind of a form, in a tape to be

listened to with a group of people, who after some time may become familiar with the voice, but it does not mean that they will be familiar with the substance. And that every once in a while in listening to what has gone on in a little bit of a meeting like that, that one feels really like getting up and hitting the door or the chair, or saying, "God damn it, what's the matter with them! Why can't they understand that and that, which time after time has been told?"

And then I look here and I say, "How often is it necessary to remind you?" And the only conclusion one can reach is, that the bondage is already so tremendous, and that the crystallization processes – even in youth – have started already to hold down and put their fangs in you and keep you with the earth, and won't let you go. And that sometimes dynamite is not enough. Sometimes we call it a "shock" – to wake you up, to tell you – what are you busy with? Is it important to Work for a soul? Is it important in your daily life that you start to understand that certain things in your daily life are in the way, and it is necessary to clean up the mess first, before you even start thinking about something that has to do with the application of esoteric knowledge. And that one ought to be much more simple, and just if one wishes to Work – accumulate a few facts about oneself in a very truthful manner, and place them in a certain space in your brain to be used for later reference.

Because this is really what is needed, the accumulation of data about yourself, and for that you Work here, because you find that here, at least, you can try to be a little honest; and if you are unconscious, you can expect that someone else may happen to look at you, and then even can come to a conclusion, that after all Gurdjieff was not worthwhile enough, not even among us.

And then we dare to talk to new people, and invite them, and want to tell them all about Work. And we want to tell them how good it is, and they ask, "What is so good?" And then they say, if I look at you, what has happened to you. Of course I didn't know you five years ago, ten years ago, but what is there now that you can say, "This is the act of a Conscious man?" And then many times one is ashamed, and the only excuse is, it is difficult, and the bondage is much more than I originally thought. And the force, which keeps me here is, of course, Mother Nature, doing her best to keep me asleep.

So, one must look at such attempts with a great deal of trepidation. And it is not, it is not that I wish to give it up, because I think that even if one could be converted, it is already worthwhile. If on the road to try to communicate to certain small groups or a little larger, and there is only one person among thirty or forty or maybe about ten, it is already worthwhile. And even if one says – the other nine may be sacrificed or they sit and they change, and someone else takes their place, it will not do them any harm; at most it will give them a prejudice. But a person is filled with prejudices anyhow, and it doesn't matter if it happens to go in the direction of Gurdjieff or anywhere else. But in the case of that one person, it is worthwhile, because something then is kindled. And there is joy in heaven when one can return to his Father.

I believe you see, that it is necessary to have much more coherence among us. That is something that you have to feel. It is not anything that I can prove and that I want to convince you with – simply talking and then saying, "Why don't you?" Because there is no reason that I can even bring to bear to that kind of subject. All I can say is – you try, and maybe some emotional state can be reached by you, on account of which you understand then, that something must take place. And what has to take place in you will then affect other people, and then you will not be ashamed when you make the attempt of honestly trying to bring out that what is your inner life at the proper time, when you feel that there is not going to be any damage, either to the outside world, or to the inner life of your own. And then one can, in all silence, wish to sit together and to contemplate – what is there in my life that was not right, what is there that has been here today? And be honest. The accountant won't come and check your books. There is no controller in this system. There is not even a manager, then only you yourself – the general manager of your life. And whatever it may be that afterwards, at the moment of death will be required, hell fire, or something that one does not as yet know – don't believe it. It will be exactly the same as here, only without a physical body. There is no difference, then only a little bit more freedom from certain forms of behavior.

That is why death does not have that meaning that the bible or some concordances want to interpret as such, to give you the fear of the devil, that he is going to go after you – he won't – he won't even know where you live. You continue to live when you die.

You build now for that life, and in building for that life, you build for this life. And it is not anything that I can say, "Here, it is like a package that you

can buy, because it is not for sale." It is only a statement of an experience which, of course I, you might say, assume, since I have not experienced physical death as yet, but I do know about death in ordinary life. I know what it is to lose oneself. I know that there are many times during a day that death knocks on the door, and that one feels, that at that time certain bonds have to be loosened, and that one cannot continue in the same way, and that sacrifices have to be made and that sometimes one dies thousand deaths during a day.

M1422 – Conscience, Aspiration Aim

A man can be a man when he wishes. When he actually is able to make a payment. The payment of his selfishness, the payment of his laziness, the payment of his vanity, the payment of his wish to possess. That is the payment. Like it or not, that is required. If you understand it you can die as a man. If you don't, you'll die as an animal. There are two possibilities for man. One is to grow and to utilize the three centers he has. The other is to be reduced to two centers. And much of our present life is by creatures who are practically nothing else but two-centered. Of which that which is their body is the predominant center, and that what is mind and that what is feeling is simply an adjustment to ordinary life without any particular wish of looking further than your nose is long, and to be able to keep out of trouble.

Whatever your body can help you with and whatever your mind can develop into, and whatever your feeling can be used for the guidance and the propelling force which ultimately ought to be a commitment to the development of your own inner life in such a way that it can give you the balance for yourself in which your mind can become conscious and king. In which your body can become able to do as a result of a will coming from both conscience and consciousness. To be able as a man to behave so that the body then as a servant to the king will form that what is needed in the triangle in which your emotions are the queen. Which, because of its delicacy, its sensitivity, its real understanding and intuitive knowledge, will know that what is right for you and that even the king then submits because he is king because the queen wants him to be king. So that she can be queen.

That what is needed is for your conscience to look to your consciousness to be conscious. So that your real conscience can become that what it is supposed to be - the link of yourself and your life towards that what could become a higher level of being in yourself and with the knowledge to know how to manipulate your body, mechanically as it is, and mechanically as it is

inclined, and mechanically as it will remain for the purpose of raising the level of your being so that in all truth, you can say, 'I am.' And when the 'I' is your consciousness knowing, and the 'am' is your body, willing to do, that then in between '1 am' God, you dare to day that that what is your real emotion is the actuality of God within, which you as a human being can keep in contact, and that that will absorb you in your life with an aim to fulfill the necessity and responsibilities of this earth at the same time, kissing this earth goodbye, farewell, because you have another something to do somewhere until finally the solution of all problems will be solved in Eternity for you as an aim as man, always to have that aim ahead of you, to Work towards it, never reaching it, but always being inspired innerly, and finally in the solution in which all forms disappear, that Infinity exists in a way which I have never even dared to dream.

These are problems for the next couple of months. You keep with them; you become serious about them; you become honest with yourself if you want to grow up. You consider them day after day. Not just a little bit now and then. At certain times in life, when you take off the time, and you say, “this is timeless for me,” at that time you will experience what I mean. I hope you can look at life with aspiration. I hope that aspiration will be deepened and that it will more and more become involved within you that what is essentially the quality of an aspiration towards the outside world, fed from that what is inspirational within you, can reach your heart, and that without having your heart on your sleeve, that you will be able to do that what you are supposed to do - that what you have to think, what you are supposed to think. And that what you have to feel because you're supposed to feel that it comes from that what is within you - your permanency. Your one point which never will be destroyed and which is the central point of your life. And will ultimately make you, through awareness, a conscious and a conscientious man. That would be true harmony for a person in which his personality, he can leave as a cloak he takes off, and he hangs on the wall to be destroyed with the rest of the world, and he goes home in a new garment, maybe of light, ascending. Returning to the planet Karatas.

M1646 – Aim to Become Godlike

What Man’s aim is, if he says it in all kind of humility; that he tries to become what for him seems to be God. And when one looks at the attributes of such a God as described in the Bible or elsewhere, and one says Omniscient, and Omnipotent and Omnipresent - what is meant? Of course it’s a little obvious. Omniscient is Consciousness. Omnipotent, of course, is

the Will of Man, his strength. Omnipresent is his Conscience. And that therefore in the development of a man, as he is now potential, and the possibilities he has when he knows how certain things in him, and belonging to him, can become Objective regarding what he is now. That then in that kind of a development, and becoming full-grown, and as a result of the full grownness of three bodies, would have a possibility of an equilibrium, and quite definitely a certain form of harmony, that then he could represent, just as a little indication, what God represents in the Totality of His Being.

So when we talk about these kind of things, we talk about very serious questions. And that therefore many times I say, when there is a meeting – and this applies now to all the different groups everywhere that we know about, and where a little bit in contact – and also, when I want to mention that those who are responsible for answering some of those tapes, that they are still a little bit delinquent, because they look to so-called "headquarters" to find out what we can do to help them.

You see, it is an extremely difficult problem, and you may not realize it. Because that what we are trying to do is to undo the naturalness of one's unconsciousness, and to put in the place, something that we don't know very much about and cannot define, but it certainly has the quality of Great Nature, and we call it simply Conscious and Conscientious, in order to be able as men to have a Will – to be able to do. And that for instance, in wanting to disseminate such ideas to other people who have not the particular possibility to be here; and who of course, are jealous, and see by some means by hook or crook, how they can come here in order to profit; and then when one hears every once in a while reports when such people return to their homeland, and then tell what is what, and what impressed them, and one gets then a little tape, and you find out what has actually happened, and what has affected them, and to what extent they have been open to that what was here.

And it makes me think every once and awhile, because it is a terribly severe problem to unseat one's unconsciousness. And it requires a tremendous force, and sometimes I doubt that a little tape will be strong enough. And that a little bit of reading will actually help, and that maybe it is necessary to go and poke them in the ribs physically, and to tell them "For God's sake Wake up, and don't talk all the time about all kind of lovely little things, but from the standpoint of Objectivity they are nonsensical - and I will send this kind of a tape if it comes out well to such people, to start to realize what is

the requirement of a group, because at least one can start from a level where there is no nonsense, and no discussion of ordinary life just because it happens to be talked about, and where it sometimes takes forty or fifty minutes before the word Work is even mentioned by them.

And sometimes I believe that maybe it is an impossible task, that they, dependent on a couple of tapes which they get, and a little bit occasionally - a visit that then maybe, that's not enough; and that, as I say, something has to really irritate them, so that they don't feel right; and that a gift to them should be a hairy shirt which you would advocate then for them to wear; so that they are reminded of the aim of what is this Work about. What is really in one's mind when one says, I want to Work on myself, and what it is that I want to do, and what is my aim to make? And that even the little "I" that I create, is that an aim? Because it's only a little stepping stone to give something like a handle, like a crowbar, where you need a point where it can rest like a fulcrum, so that you can lift the Earth. These are the problems, and you know your Greek mythology - where to put that point - outside the Earth, so that it can be lifted, so that the Earth, like a rock, can finally find its proper place and not be constantly immersed in the totality of the soil, which we call the Universe.

So for that reason, every once in a while, I doubt if such communications can be given by means of a little tape, or even by means of a book. And then realizing what Gurdjieff has tried, and the necessity, already quite early after he got through with St. Petersburg and Moscow, and was driven out, and through Constantinople, from the Caucasus - finally, after a little bit of an abortion in Mararat, that he finally - and London, had to settle down at Prieuré, and then started and created that kind of a school, the school of the so-called forest philosophers. And why it happened that then an accident cuts it short, and then the continuation, you might say, on a lower plane by writing a book, because that was all, then, that was left to him as a possibility; and we take that book, and we start to talk about it, and we say it is this and that, even we call it ABC, as if it is a grammar of how to live. And then that goes, again, diluted in some kind of a form, in a tape to be listened to with a group of people, who after some time may become familiar with the voice, but it does not mean that they will be familiar with the substance. And that every once in a while in listening to what has gone on in a little bit of a meeting like that, that one feels really like getting up and hitting the door or the chair, or saying, "God damn it, what's the matter with them! Why can't they understand that and that, which time after time

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And then I look here and I say, "How often is it necessary to remind you?" And the only conclusion one can reach is, that the bondage is already so tremendous, and that the crystallization processes – even in youth – have started already to hold down and put their fangs in you and keep you with the earth, and won't let you go. And that sometimes dynamite is not enough. Sometimes we call it a "shock" – to wake you up, to tell you – what are you busy with? Is it important to Work for a soul? Is it important in your daily life that you start to understand that certain things in your daily life are in the way, and it is necessary to clean up the mess first, before you even start thinking about something that has to do with the application of esoteric knowledge. And that one ought to be much more simple, and just if one wishes to Work – accumulate a few facts about oneself in a very truthful manner, and place them in a certain space in your brain to be used for later reference.

Because this is really what is needed, the accumulation of data about yourself, and for that you Work here, because you find that here, at least, you can try to be a little honest; and if you are unconscious, you can expect that someone else may happen to look at you, and then even can come to a conclusion, that after all Gurdjieff was not worthwhile enough, not even among us.

And then we dare to talk to new people, and invite them, and want to tell them all about Work. And we want to tell them how good it is, and they ask, "What is so good?" And then they say, if I look at you, what has happened to you. Of course I didn't know you five years ago, ten years ago, but what is there now that you can say, "This is the act of a Conscious man?" And then many times one is ashamed, and the only excuse is, it is difficult, and the bondage is much more than I originally thought. And the force, which keeps me here is, of course, Mother Nature, doing her best to keep me asleep.

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someone else takes their place, it will not do them any harm; at most it will give them a prejudice. But a person is filled with prejudices anyhow, and it doesn't matter if it happens to go in the direction of Gurdjieff or anywhere else. But in the case of that one person, it is worthwhile, because something then is kindled. And there is joy in heaven when one can return to his Father.

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You build now for that life, and in building for that life, you build for this life. And it is not anything that I can say, "Here, it is like a package that you can buy, because it is not for sale." It is only a statement of an experience which, of course I, you might say, assume, since I have not experienced physical death as yet, but I do know about death in ordinary life. I know what it is to lose oneself. I know that there are many times during a day that death knocks on the door, and that one feels, that at that time certain bonds have to be loosened, and that one cannot continue in the same way, and that

sacrifices have to be made and that sometimes one dies thousand deaths during a day.